The Wonders of the Invisible World.

OBSERVATIONS

As well *Historical* as *Theological*, upon the NATURE, the NUMBER, and the OPERATIONS of the

DEVILS.

Accompany'd with,

I. Some Accounts of the Grievous Molestations, by DÆMONS and WITCHCRAFTS, which have lately annoy'd the Countrey; and the Trials of some eminent *Malefactors* Executed upon occasion thereof: with several Remarkable *Curiosities* therein occurring.

II. Some Counsils, Directing a due Improvement of the terrible things, lately done, by the Unusual & Amazing Range of EVIL SPIRITS, in Our Neighbourhood; & the methods to prevent the *Wrongs* which those *Evil Angels* may intend against all sorts of people among us; especially in Accusations of the Innocent.

III. Some Conjectures upon the great EVENTS, likely to befall, the WORLD in General, and NEW-ENGLAND in Particular; as also upon the Advances of the TIME, when we shall see BETTER DAYES.

IV A short Narrative of a late Outrage committed by a knot of WITCHES in *Swedeland*, very much Resembling, and so far Explaining, *That* under which our parts of *America* have laboured!

V. THE DEVIL DISCOVERED: In a Brief Discourse upon those TEMPTATIONS, which are the more Ordinary *Devices* of the Wicked One.

By Cotton Mather.

Boston Printed by *Benj. Harris* for *Sam. Phillips*, 1693.

T. L. 1

PUblished by the Special Command of His EXCELLENCY, the Governour of the Province of the Massachusetts-Bay in New-England.

38
4 12
139

The Authors Defence.

'TIs as I Remember, the Learned *Scribonius*, who Reports, that One of his Acquaintance, devoutly making his Prayers on the behalf of a Person molested by *Evil Spirits*, received from those *Evil Spirits* an horrible Blow over the Face: And I may my self Expect not few or small *Buffetings* from *Evil Spirits*, for the Endeavours wherewith I am now going to Encounter them. I am far from Insensible, That at this Extraordinary Time of the *Devils Coming down in Great Wrath upon us*, there are too many Tongues and Hearts thereby *Set on Fire of Hell*; that the various Opinions about the *Witchcrafts* which of Later Time have Troubled us, are maintained by some with so much Cloudy Fury, as if they could never be sufficiently Stated, unless written in the Liquor wherewith *Witches* use to write their Covenants; and that he who becomes an Author at such a Time, had need be, *Fenced with Iron, and the Staff of a Spear*. The unaccountable Frowardness, Asperity, Untreatableness, and Inconsistency of many persons, every Day gives a Visible Exposition of that passage, *An Evil Spirit from the Lord came upon* Saul; and Illustration of that Story, *There met him two Possessed with Devils, exceeding Fierce, so that no man might pass by that way.* To send

abroad a Book, among ſuch Readers, were a very unadviſed Thing if a man had not ſuch *Reaſons* to give as I can bring, for ſuch an Undertaking. Briefly, I hope it cannot be ſaid, *They are all ſo:* No, I hope the *Body* of this People, are yet in ſuch a Temper, as to be capable of Applying their Thoughts, to make a *Right Uſe*, of the Stupendous and prodigious Things that are happening among us: and becauſe I was concern'd, when I ſaw that no Abler Hand Emitted any *Eſſayes* to Engage the Minds of this People in ſuch Holy, Pious, Fruitful Improvements, as God would have to be made of His Amazing Diſpenſations now upon us, THEREFORE it is that One of the Leaſt among the Children of *New-England*, has here done, what is done. None, but, *The Father who ſees in Secret*, knows the Heart-breaking Exerciſes, wherewith I have Compoſed what is now going to be Expoſed; Leſt I ſhould in any *One Thing*, miſs of Doing my Deſigned Service for His Glory, and for His People; But *I* am now ſomewhat comfortably Aſſured of *His* favourable Acceptance; and, *I will not Fear; what can a Satan do unto me!*

Having *Performed*, Something of what God *Required*, in labouring to ſuit His *Words* unto His *Works*, at this Day among us, and therewithal handled a *Theme* that has been ſometimes counted not unworthy the Pen, even of a *King*, it will eaſily be perceived, that ſome ſubordinate *Ends* have been conſidered in theſe Endeavours.

The Authors Defence

I have indeed ſet my ſelf to Countermine the whole PLOT of the Devil, againſt *New-England*, in every Branch of it, as far as one of my *Darkneſs*, can comprehend ſuch a *Work of Darkneſs*. I may add, that I have herein alſo aimed at the Information and Satisfaction of Good men in another Countrey, a Thouſand Leagues off, where I have, it may be *More*, or however, more *Conſiderable*, Friends, than in *My Own*; And I do what I can to have that Countrey, now, as well as alwayes, in the beſt Terms with, *My Own*. But while I am doing theſe things, I have been driven a little to do ſomething likewiſe for *My ſelf*; I mean, by taking off the falſe Reports and hard Cenſures about my Opinion in theſe matters, the *Parters Portion*, which my *purſuit of Peace*, has procured me among the *Keen*. My hitherto *Unvaried Thoughts* are here Publiſhed; and, I believe, they will be owned by *moſt*, of the Miniſters of God in theſe Colonies: nor can amends be well made me, for the wrong done me, by other ſorts of *Repreſentations*.

In fine, For the *Dogmatical* part of my Diſcourſe, I want no Defence; for the *Hiſtorical* part of it, I have a very Great One. The Lievtenant Governour of *New-England*, having peruſed it, has done me the Honour of giving me a *Shield*, under the Umbrage whereof I now dare to walk Abroad.

Reverend

Reverend and Dear Sir,

'YOU Very much Gratify'd me, as well as put
' a kind Reſpect upon me, when you put
' into my hands. Your Elaborate and moſt ſeaſon-
' able Diſcourſe, entituled, *The Wonders of The Inviſi-*
' *ble World.* And having now Peruſed ſo fruitful
' and happy a Compoſure, upon ſuch a Subject,
' at this Juncture of Time, and conſidering the
' Place that I Hold in the Court of *Oyer* and
' *Terminer*, ſtill Labouring and proceeding in the
' Trial of the perſons Accuſed and Convicted for
' *Witchcraft*, I find that I am more nearly and high-
' ly concerned than as a meer Ordinary Reader, to
' Expreſs my Obligation and Thankfulneſs to you,
' for ſo great pains; and cannot but hold my ſelf
' many ways bound, even to the utmoſt of what is
' proper for me, in my preſent Publick Capacity,
' to declare my *Singular Approbation* thereof. Such
' is Your *Deſign*, moſt plainly expreſſed throughout
' the whole; ſuch Your *Zeal* for God; Your *En-*
' *mity* to Satan and his Kingdom; Your *Faithfulneſs*
' and *Compaſſion* to this poor people; Such the *Vi-*
' *gour*, but yet great *Temper* of your Spirit; Such
' your *Inſtruction* and Counſel; your CARE Of
' TRUTH; Your *Wiſdom* and Dexterity in allay-
' ing and moderating, that among us, which needs
' it; Such Your clear Diſcerning of Divine *Pro-*
' *vidences* and *Periods*, now running on apace to-
' wards their Glorious Iſſues in the World; and
' finally, Such your Good News of, *The Shortneſs of*
' *the Devils Time*; That all Good Men muſt needs
' Deſire

'Desire the making of this your Discourse, Publick
'to the World; and will greatly Rejoyce that the
'*Spirit of the Lord* has thus Enabled you to *Lift up*
'*a Standard* against the Infernal Enemy, that hath
'been *Coming in like a Flood upon us*. I do therefore
'make it my particular and Earnest Request unto
'you, that as soon as may be, you will Commit the
'same unto the PRESS accordingly.

I am,
Your Assured Friend,
William Stoughton.

I Live by *Neighbours*, that force me to produce these Undeserved Lines. But now, as when Mr. *Wilson*, beholding a great Muster of Souldiers, had it by a Gentleman then present, said unto him, *Sir, I'l tell you a great Thing; here is a mighty Body of People; and there is not SEVEN of them all but what Loves Mr.* Wilson; that Gracious Man presently & pleasantly Reply'd, *Sir, I'll tell you as good a thing as that; here is a mighty Body of People; and there is not so much as ONE among them all, but Mr.* Wilson *Loves him.* Somewhat so; 'Tis possible that among, this Body of People, there may be few, that Love the Writer of this Book; but, give me leave to boast so far, there is not one among all this Body of People, whom this *Mather* would not Study to *Serve*, as well as to *Love*. With such a *Spirit of Love*, is the Book now before us written; I appeal to all *this World*; and if *this* World, will deny me the Right of acknowledging so much, I Appeal to the *Other*, that it is, *Not written with an Evil Spirit*: for which cause, I shall not wonder if *Evil Spirits*, be Exasperated by what is *Written*, as the *Sadducees* doubtless were with what was *Discoursed* in the Days of our Saviour. I only Demand the *Justice*, that others *Read* it, with the same Spirit wherewith I *writ it.*

Enchantments

Enchantments

Encountred.

§ 1. IT was as long ago, as the year 1637. that a Faithful Miniſter of the Church of *England*, whoſe Name was Mr. *Edward Symons*, did in a Sermon afterwards Printed, thus Expreſs himſelfe; 'At *New-England* now the Sun of Comfort begins to appear, 'and the Glorious Day-Star to ſhow it ſelf; ---- *Sed Venient Annis Sæcula Seris*, there will come Times, in 'after-ages when *the Clouds will over-ſhadow and darken the Sky there*. Many now promiſe to themſelves no-'thing but ſucceſſive Happineſs there, which *for a Time* 'through Gods Mercy they may Enjoy; and I Pray 'God, they may a *Long Time*; but in this World there 'is no Happineſs perpetual. An *Obſervation*, Or, *I* had almoſt ſaid, an *Inſpiration*, very diſmally now verify'd upon us! It has been affirm'd by ſome who beſt knew *New-England*, That the World will do *New-England* a great piece of Injuſtice, if it acknowledge not a meaſure of Religion, Loyalty, Honeſty and Induſtry, in the people there beyond what is to be found with any other people for the Number of them. When I did a few years ago, publiſh a Book, which mentioned a few *Memorable Witchcrafts*, committed in this Country; the

Excellent

Encountred

Excellent *Baxter* graced the Second Edition of that Book, with a kind Preface, wherein he ſees cauſe to ſay, *If any are Scandalized, that* New-England, *a place of as ſerious Piety, as any I can hear of, under Heaven, ſhould be Troubled ſo much with Witches, I think, tis no Wonder: Where will the Devil ſhow moſt Malice, but where he is Hated, and Hateth moſt* ; And I hope, the Country will ſtill deſerve and anſwer, the Charity ſo Expreſſed by that Reverend man of God ! Whoſoever travels over this Wilderneſs, will ſee it richly beſpangled with Evangelical *Churches*, whoſe Paſtors are Holy, Able, & Painful *Overſeers* of their Flocks, Lively Preachers, and Vertuous Livers ; and ſuch as in their Several Neighbourly *Aſſociations*, have had their Meetings whereat Eccleſiaſtical matters of common Concernment are Conſidered : *Churches*, whoſe Communicants have been ſeriouſly Examined about their Experiences of *Regeneration*, as well as about their Knowledge, and Beleef and Blameleſs Converſation, before their Admiſſion to the Sacred Communion ; although others of leſs but Hopeful Attainments in Chriſtianity are not ordinarily deny'd Baptiſm for themſelves and theirs ; *Churches*, which are Shy of uſing any thing in the Worſhip of God, for which they cannot ſee a Warrant of God ; but with whom yet the Names of *Congregational*, *Presbyterian*, *Epiſcopalian*, or, *Antipædobaptiſt*, are ſwallowed up in that of, *Chriſtian*; Perſons of all thoſe Perſwaſions being actually taken into our Fellowſhip, when *Viſible Godlineſs* has Recommended them : *Churches*, which uſually do within themſelves manage their own Diſcipline, under the Conduct of their Elders ; but yet call in the help of *Synods* upon Emergencies, or Aggrievances : *Churches*, Laſtly, wherein Multitudes are growing Ripe for Heaven every Day ; and as faſt as theſe are taken

ken off, others are daily Riſing up. And by the preſence and power of the *Divine Inſtitutions* thus mentained in the Country, we are ſtill ſo Happy, that, I ſuppoſe, there is no Land in the Univerſe more free from the Debauching, and the Debaſing Vices of Ungodlineſs. The Body of the People are hitherto ſo diſpoſed, that *Swearing*, *Sabbath-breaking*, *Whoring*, *Drunkenneſs*, and the like, do not make a *Gentleman*, but a *Monſter*, or a *Goblin*, in the Vulgar Eſtimation. All this notwithſtanding, we muſt humbly Confeſs to our *God*, that we are miſerably Degenerated from the *Firſt Love*, of our Predeceſſors; however we *boaſt our ſelves a litile*, when *Men* would go to trample upon us, and we venture to ſay, *Whereinſoever any is bold* (*we ſpeak fooliſhly*) *we are bold alſo*. The firſt Planters of theſe Colonies were a *Choſen Generation* of men, who were firſt ſo *Pure*, as to diſreliſh many things which they thought wanted *Reformation* elſe where; and yet withal ſo *Peaceable*, that they Embraced a Voluntary Exile in a Squalid, horrid, *American* Deſart, rather than to Live in Contentions with their Brethren. Thoſe Good men imagined that they ſhould Leave their Poſterity, in a place, where they ſhould never ſee the Inroads of *Profanity*, or *Superſtition*; and a famous Perſon returning hence could in a Sermon before the Parliament, profeſs, *I have now been ſeven years in a Country, where I never ſaw one man drunk, or heard one Oath ſworn, or beheld one Beggar in the Streets, all the while.* Such great perſons as *Budæus*, and others, who miſtook Sir. *Thomas Mores* UTOPIA, for a Country really Exiſtent, and ſtirr'd up ſome Divines Charitably to undertake a Voyage thither, might now have certainly found a Truth in their Miſtake; *New-England* was a true *Utopia*. But alas, the Children, and Servants of thoſe Old Planters

Planters, muſt needs afford many, *Degenerate Plants*, and here is now Riſen up a Number of people, otherwiſe Inclined than our *Joſhua's* and the *Elders that outlived them*. Thoſe two things, our Holy *Progenitors*, and our Happy *Advantages*, make *Omiſſions* of Duty, and ſuch *Spiritual Diſorders* as the whole World abroad is overwhelmed with, to be as Provoking in *us*, as the moſt flagitious wickedneſſes *Committed* in other places; and the Miniſters of God are accordingly ſevere in their Teſtimonies. But in Short, Thoſe Intereſts of the *Goſpel*, which were the Errand of our Fathers into theſe Ends of the Earth, have been too much Neglected and Poſtponed, and the Attainments of an hand-ſome *Education*, have been too much undervalued, by *Multitudes*, that have not fallen into Exorbitancies of Wickedneſs; and *ſome*, eſpecially of our Young ones, when they have got abroad from under the *Reſtraints* here laid upon them, have become extravagantly and abominably Vicious. Hence 'tis, that the Happineſs of *New-England*, has been, *but for a Time*, as it was foretold, and not for a *Long Time*, as ha's been deſir'd for us. A Variety of Calamity ha's long follow'd this Plantation; and we have all the Reaſon imaginable to aſcribe it unto the Rebuke of Heaven upon us for our manifold *Apoſtaſies*; we make no Right uſe of our Diſaſters, if we do not, *Remember whence we are fallen, and Repent, and Do the firſt works.* But yet our Afflictions may come under a further Conſideration with us: there is a further cauſe of our Afflictions, whoſe *Due* muſt be *Given* him.

§ *II.* The *New-Englanders*, are a People of God ſettled in thoſe, which were once the *Devils* Territories; and it may eaſily be ſuppoſed that the *Devil* was Exceedingly diſturbed

diſturbed, when he perceived ſuch a people here accom
pliſhing the Promiſe of old made unto our Bleſſed Jeſu
That He ſhould have the Utmoſt parts of the Earth for H
Poſſeſſion. There was not a greater Uproar among th
Epheſians, when the Goſpel was firſt brought among them
then there was among, *The Powers of the Air* (after whom
thoſe *Epheſians* walked) when firſt the *Silver Trumpets*
the Goſpel here made the *Joyful Sound.* The Devil th
Irritated, immediately try'd all ſorts of Methods to ove
turn this poor Plantation: and ſo much of the Church
as was *Fled into this Wilderneſs*, immediately found, T
Serpent caſt out of his Mouth, a Flood for the carrying of
away. I believe, that never were more *Satanical Devic*
uſed for the Unſetling of any People under the Sun, tha
what have been Employ'd for the Extirpation of the *Vi*
which God has here *Planted, Caſting out the Heathen, a*
Preparing a Room before it, and cauſing it to take deep Ro
and fill the Land; ſo that it ſent its Boughs unto the Attlant
Sea Eaſtward, *and its Branches unto the* Connecticut *R*
ver Weſtward, *and the Hills were covered with the Shad*
thereof. But, All thoſe Attempts of Hell, have hither
been Abortive, many an *Ebenezer* has been Erected un
the Praiſe of God, by His Poor People here; and, *H*
ving obtained Help from God, we continue to this Day. Wher
fore the Devil is now making one Attempt more upo
us; an Attempt more Difficult, more Surprizing, mo
ſnarl'd with unintelligible Circumſtances than any that w
have hitherto Encountred; an Attempt, ſo *Critical*, th
if we get well through, we ſhall ſoon Enjoy *Halcyon* Da
with all the *Vultures* of Hell, *Trodden under our Feet.* H
has wanted his *Incarnate Legions*, to Perſecute us, as th
People of God, have in the other Hemiſphere been Pe
ſecuted: he has therefore drawn forth his more *Spiritu*
ones to make an Attacque upon us. We have been a
viſe

ſed, by ſome Credible Chriſtians yet alive, that a Male-ctor, accuſed of *Witchcraft* as well as *Murder*, and Exe-ted in this place more than Forty Years ago, did then ve Notice, of, *An Horrible PLOT againſt the Country, by* ITCHCRAFT, *and a Foundation of* WITCHRAFT *then aid, which if it were not ſeaſonably Diſcovered, would pro-ably Blow up, and pull down all the Churches in the Coun-y.* And we have now with Horror ſeen the *Diſcovery* f ſuch a *Witchcraft!* An Army of *Devils* is horribly roke in, upon the place which is the *Center* and after a ort, the *Firſt-born* of our Engliſh Settlements: and the Houſes of the Good People there, are fill'd with the dole-ul Shrieks of their Children and Servants, Tormented by nviſible Hands, with Tortures altogether preternatural. After the Miſchiefs there Endeavoured, and ſince in part Conquered, the terrible Plague, of, *Evil Angels*, hath made s progreſs into ſome other places, where other perſons nave been in like manner Diabolically handled. Theſe our poor Afflicted Neighbours, quickly after they become *Infected* and *Infeſted* with theſe *Dæmons*, arrive o a Capacity of Diſcerning thoſe which they conceive he *Shapes* of their Troublers; and notwithſtanding the Great and Juſt Suſpicion, that the *Dæmons* might Impoſe he *Shapes* of Innocent Perſons in their *Spectral Exhibiti-ns* upon the Sufferers, (which may perhaps prove no mall part of the *Witch-Plot* in the iſſue) yet many of he perſons thus Repreſented, being Examined, ſeveral of hem have been Convicted of a very Damnable *Witch-craft*: yea, more than One *Twenty* have *Confeſſed*, that hey have Signed unto a *Book*, which the Devil ſhow'd them, and Engaged in his Helliſh Deſign of *Bewitch-ing*, and *Ruining* our Land. *We* know not, at leaſt *I* know not, how far the *Deluſions* of Satan may be Inter-woven into ſome Circumſtances of the *Confeſſions*; but

one

one would think, all the Rules of Underſtanding Humane Affayrs are at an end, if after ſo many moſt Voluntary Harmonious *Confeſſions*, made by Intelligent perſons of all Ages, in ſundry Towns, at ſeveral Times, we muſt not Believe the *main ſtrokes* wherein thoſe *Confeſſions* all agree: eſpecially when we have a thouſand preternatural Things every day before our eyes, wherein the *Confeſſors* do acknowledge their Concernment, and give Demonſtration of their being ſo Concerned. If the Devils now can ſtrike the minds of men, with any *Poiſons* ſo fine a Compoſition and Operation, that ſcores of Innocent People ſhall Unite, in *Confeſſions* of a Crime which we ſee actually committed, it is a thing prodigious, beyond the Wonders of the former Ages, and threatens no leſs than a ſort of a Diſſolution upon the World. Now, by theſe *Confeſſions* 'tis Agreed, That the Devil has made a dreadful Knot of *Witches* in the Country, and by the help of *Witches* has dreadfully Encreaſed that Knot: *That* theſe *Witches* have driven a Trade of Commiſſioning their *Confederate Spirits*, to do all ſorts of Miſchiefs to the Neighbours, whereupon there has Enſued ſuch Miſchievous conſequences upon the Bodies and Eſtates of the Neighbourhood, as could not otherwiſe be accounted for: yea, *That* at prodigious *Witch Meetings*, the Wretches have proceeded ſo far, as to Concert and Conſult the Methods of Rooting out the Chriſtian Religion from this Country, and ſetting up inſtead of it, perhaps a more groſs *Diaboliſm*, than ever the World ſaw before. And yet it will be a thing little ſhort of Miracle, if in ſo *ſpread* a Buſineſs, as this, the Devil ſhould not get in ſome of his Juggles, to confound the Diſcovery of all the reſt.

S. 3. Doubtleſs, the Thoughts of many will

ceive a Great Scandal againſt *New-England*, from the Number of Perſons that have been Accuſed, or Suſpected, for *Witchcraft*, in this Country: But it were eaſy to offer many things, that may Anſwer and Abate the Scandal. If the Holy God ſhould any where permit the Devils to hook two or three wicked *Scholars*, into *Witchcraft*, and then by their Aſſiſtance to Range with their *Poiſonous Inſinuations*, among Ignorant, Envious, Diſcontented People, till they have cunningly decoy'd them into ſome ſudden *Act*, whereby the Toyls of Hell ſhall be perhaps inextricably caſt over them: what Country in the World, would not afford *Witches*, numerous to a Prodigy? Accordingly, The Kingdoms of *Sweeden*, *Denmark*, *Scotland*, yea, and *England* it ſelf, as well as the Province of *New-England*, have had their Storms of *Witchcrafts* breaking upon them, which have made moſt Lamentable Devaſtations: which alſo I wiſh, may be, *The Laſt*. And it is not uneaſy to be imagined, That God ha's not brought out all the *Witchcrafts* in ſo many other Lands, with ſuch a ſpeedy, dreadful, deſtroying *Jealouſy*, as burns forth upon ſuch *High Treaſons* committed here in, *A Land of Uprightneſs*: Tranſgreſſors, may more quickly here, than elſe where become a prey to the Vengeance of Him, *Who ha's Eyes like a Flame of Fire*, and, *who walks in the midſt of the Golden Candleſticks*. Moreover, There are many parts of the World, who if they do upon this Occaſion inſult over this People of God, need only to be told the Story of what happened at *Loim*, in the Dutchy of *Gulic*, where, a Popiſh Curate, having ineffectually try'd many Charms, to Eject the Devil out of a Damſel there poſſeſſed, he Paſſionately bid the Devil come out of her, into himſelf; but the Devil anſwered him, *Quid mihi Opus eſt eum tentare, quem Noviſſimo Die, Jure*

Jure Optimo sum Posseßurus ? that is, *What need I meddle with one, whom I am sure to have and hold at the Last Day, as my own forever !*

But besides all this, give me Leave to add; it is to be hoped, That among the persons represented by the *Spectres* which now afflict our Neighbours, there will be found *some* that never explicitly contracted with any of the *Evil Angels*. The Witches have not only intimated, but some of them acknowledged, That they have plotted the Representations of *Innocent Persons*, to cover and shelter themselves in their Witchcrafts; now, altho' our good God has hitherto generally preserved us, from the Abuse therein Design'd by the Devils for us, yet who of us can Exactly State, *How far our God may for our Chastisement permit the Devil to proceed in such an Abuse?* It was the Result of a Discourse, lately held at a Meeting of some very Pious, and Learned, Ministers among us, *That the Devils may sometimes have a permission to Represent an Innocent Person, as Tormenting such as are under Diabolical Molestations: But that such Things are Rare and Extraordinary, especially, when such Matters come before Civil Judicatures.* The Opinion Expressed with so much Caution and Judgment, seems to be the prevailing Sense of many others, who are men Eminently Cautious and Judicious; and have both *Argument* and *History* to Countenance them in it. It is *Rare and Extraordinary*, for an Honest *Naboth* to have his Life it self Sworn away, by two *Children of Belial*; and yet no Infringement hereby made on the Rectoral Righteousness of our Eternal Soveraign, whose *Judgments are a Great Deep*, and who *gives none Account of His matters*. Thus, although, the Appearance of Innocent Persons, in *Spectral Exhibitions* afflicting the Neighbourhood, be a thing *Rare and Extraordinary*; yet who can be sure, that the great *Belial* of Hell must needs be

always

always *Yoked* up, from this Piece of Miſchief? The beſt man that ever lived has been called a *Witch*: and why may not this too uſual and unhappy Symptom of, A *Witch*, even a Spectral Repreſentation, befall a perſon that ſhall be none of the worſt? Is it not poſſible? the *Laplanders* will tell us 'tis poſſible: for Perſons to be unwittingly attended with officious *Dæmons*, bequeathed unto them, and impos'd upon them, by Relations that have been *Witches*. *Quære*, alſo, Whether at a Time, when the Devils with his Witches are engag'd in an actual *War* upon a people, ſome certain ſteps of ours, in ſuch a *War*, may not be follow'd with our appearing ſo and ſo for a while among them in the Viſions of our afflicted *Forlorns*! And, Who can certainly ſay, what other Degrees, & Methods of ſinning, beſides that of a *Diabolical Compact*, may give the Devils advantage, to act in the Shape of them that have miſcarried? Beſides what may happen for a while, to try the *Patience* of the Virtuous. May not ſome that have been ready upon feeble grounds uncharitably to Cenſure and Reproach other people, be puniſhed for it by *Spectres* for a while expoſing them to Cenſure and Reproach? And furthermore, I pray, that it may be conſidered, Whether a World of Magical Tricks often uſed in the World, may not inſenſibly oblige *Devils* to wait upon the Superſtitious Uſers of them. A Witty Writer againſt *Saddiciſm*, has this Obſervation, That perſons, who never made any Expreſs Contract with *Apoſtate Spirits*, yet may Act ſtrange Things by *Diabolick Aids*, which they procure by the uſe of thoſe wicked *Forms* and *Arts*, that the Devil firſt Imparted unto his Confederates. And he adds, *We know not, but the Laws of the Dark Kingdom, may Enjoyn a particular Attendence upon all thoſe that practiſe their Myſteries, whether they know them to be theirs or no.* Some of them that have been Cry'd out upon, as *Employing Evil*

Evil Spirits to Hurt our Land, have been known to be moſt bloody *Fortune-Tellers*; and ſome of them have Confeſſed, That when they told *Fortunes*, they would pretend the Rules of *Chiromancy* and the like Ignorant Sciences, but indeed, they had no Rule (they ſaid) but this, *The Things were then Darted into their Minds. Darted!* Ye Wretches; By whom, I pray. Surely, by none but the *Devils*; who, tho' perhaps they did not exactly *Foreknow* all the thus Predicted Contingencies; yet having once *Foretold* them, they ſtood bound in Honour now, to uſe their Intereſt, which alas, in *This World*, is very great, for the Accompliſhment of their own Predictions. There are others, that have uſed moſt wicked *Sorceries* to gratify their unlawful Curioſities, or to prevent Inconveniencies in Man and Beaſt; *Sorceries*; which I will not *Name*, leſt I ſhould by Naming, *Teach* them. Now, ſome *Devil* is evermore Invited into the Service of the Perſon that ſhall practiſe theſe *Witchcrafts*; and if they have gone on Impenitently in theſe Communions with any *Devil*, the *Devil* may perhaps become at laſt a *Familiar* to them, and ſo aſſume their *Livery*, that they cannot ſhake him off in any way, but that One, which *I* would moſt heartily preſcribe unto them, Namely, That of a deep and long *Repentance*. Should theſe *Impieties*, have been committed in ſuch a place as *New-England*, for my part I ſhould not wonder, if when *Devils* are Expoſing the *Groſſer* Witches among us, God permit them, to bring in theſe *Leſſer* ones with the reſt, for their perpetual Humiliation. In the Iſſue therefore, may it not be found, that *New-England* is not ſo Stock'd with *Rattle Snakes*, as was imagined?

§ 4. But *I* do not believe, that the progreſs of *Witchcraft* among us, is all the Plot, which the Devil is managing in the *Witchcraft* now upon us. It is judg'd, That

the Devil Rais'd the Storm, whereof we read in the Eighth Chapter of *Matthew*, on purpoſe to overſett the little Veſſel, wherein the Diſciples of Our Lord, were Embarqued with Him. And it may be fear'd, that in the *Horrible Tempeſt*, which is now upon ourſelves, the deſign of the Devil is to ſink that Happy ſettlement of Government, wherewith Almighty, God, has graciouſly enclined their Majeſties to favour us. We are bleſſed with a GOVERNOUR, than whom no man can be more willing to ſerve their Majeſties or this their Province: He is continually venturing his *All* to do it: and were not the Intereſts of His Prince, dearer to him, than his own, he could not but ſoon be weary of the *Helm*, whereat he ſits. We are under the Influence of a LIEVTENANT GOVERNOUR, who not only by being admirably accompliſhed both with Natural and Acquired Endowments, is fitted for the ſervice of Their Majeſties, but alſo with an unſpotted Fidelity, applys himſelf to that Service. Our COUNCELLOURS, are ſome of our moſt Eminent perſons, and as Loyal Subjects to the Crown, as hearty lovers of their Countrey. Our Conſtitution alſo is attended with ſingular Priviledges; All which Things are by the Devil exceedingly *Envy'd* unto us. And the Devil will doubtleſs take this occaſion, for the Raiſing of ſuch complaints and clamours, as may be of pernicious conſequence, unto ſome part of our preſent Settlement, if he can ſo far *Impoſe*. But that which moſt of all Threatens us, in our preſent Circumſtances, is the *Miſunderſtanding*, and ſo the *Animoſity*, whereinto the *Witchcraft* now Raging, has Enchanted us. The Embroiling, firſt, of our *Spirits*, and then of our *Affayrs*, is evidently, as conſiderable a Branch of the Helliſh Intreague, which now vexes us, as any one Thing whatever. The Devil has made us like a *Troubled Sea*; and the *Mire* and *Mud*, begins now alſo to heave up apace. Even, Good and Wiſe Men,

ſuffer themſelves to fall into their *Paroxyſms*; and the Shake which the Devil is now giving us, fetches up the *Dirt* which before lay ſtill, at the Bottom of our ſinful Hearts. If we allow the *Mad Dogs* of Hell to poiſon us by Biting us, we ſhall imagine that we ſee nothing but *ſuch Things* about us, and like *ſuch Things* fly upon all that we ſee. Were it not for what is IN US, for my part, I ſhould not fear a Thouſand *Legions* of Devils; 'tis by our *Quarrels* that we ſpoil our *Prayers*; and if our Humble, Zealous, and United, *Prayers*, are once *Hindred*, alas, the *Philiſtines* of Hell have cut our Locks for us; they will then blind us, mock us, ruine us. In Truth, I cannot altogether blame it, if people are a little Tranſported, when they conceive all the Secular Intereſts of Themſelves and their Families, at the Stake; and yet, at the ſight of theſe Heart-Burnings, I cannot forbear the Exclamation of the Sweet-ſpirited *Auſtin*, in his Pacificatory Epiſtle, to *Jerom* on his Conteſt with *Ruffin*, *O miſera et miſeranda Conditio!* O Condition, truly *miſerable*! But what ſhall be done to cure theſe Diſtractions? It is wonderfully neceſſary, that ſome *Healing Attempts*, be made at this time; and I muſt needs confeſs, if I may ſpeak ſo much, like a *Nazianzen*, I am ſo deſirous of a ſhare in them, that if, *Being thrown Over-board*, were needful to allay the *Storm*, I ſhould think, *Dying*, a Trifle to be undergone, for ſo great a Bleſſedneſs.

§ 5. I would moſt importunately in the firſt place, entreat every man to maintain an Holy Jealouſy over his own Soul, at this Time, and think, *May not the Devil make me, tho' ignorantly, & unwillingly, to be an Inſtrument of doing ſomething that he would have to be done?* For my part I freely own my Suſpicion, Leſt ſomething of *Enchantment*, have reach'd more Perſons and Spirits among us, then we are well aware of. But then, let us more generally Agree to maintain a kind Opinion, one of another. That *Charity*

without

without which, even our *Giving our Bodies to be Burned* would *Profit Nothing*, uſes to proceed by this Rule, *It is kind, it is not eaſily provoked, it thinks no Evil, it believes all things, hopes all things.* But if we diſregard this Rule, of *Charity*, we ſhall indeed give our *Body Politic to be Burned.* I have heard it affirmed, That in the Late Great Flood upon *Connecticut*, thoſe Creatures which could not but have Quarrelled at another Time, yet now being driven together, very Agreeably ſtood by one another. I am ſure we ſhall be worſe than *Bruitiſh*, if we fly upon one another, at a Time when the *Floods of Belial make us afraid.* On the one *Side*, [alas, my Pen, muſt thou write the word, *Side*, in the Buſineſs?] there are very worthy men, who having been call'd by God, when and where this *Witchcraft*, firſt Appeared upon the Stage, to Encounter it, are earneſtly deſirous to have it ſifted unto the Bottom of it. And, I pray, which of us all, that ſhould live under the continual Impreſſions, of the Tortures, Outeries, and Havocks, which Devils confeſſedly Commiſſioned by *Witches*, make among their diſtreſſed Neighbours, would not have a *Biaſs* that way, beyond other men? Perſons this way diſpoſed, have been men eminent for *Wiſdome* and *Vertue*, and men acted by a noble principle of Conſcience. Had not *Conſcience* of Duty to God, prevailed above other Conſiderations with them, they would not for all they are worth in the world, have meddled in this *Thorny Buſineſs!* Have there been any *Diſputed* Methods uſed, in Diſcovering the *Works of Darkneſs*? It may be none, but what have had *great Precedents* in other parts of the world; which may, tho' not altogether *Juſtify*, yet much *Alleviate* a miſtake in us, if there ſhould happen to be found any ſuch miſtake in ſo *Dark* a matter. They have done, what they have done, with multiply'd *Addreſſes* to God, for his guidance

dance, and have not been Insensible how much they hav
exposed themselves in what they have done. Yea, the
would gladly contrive, and receive, an expedient, how th
Shedding of Blood, might be spared, by the Recovery
Witches, not gone beyond the reach of Pardon And afte
all, They invite all Good men, in Terms to this purpose, *Be
ing amazed, at the Number, and Quality of those Accused,
Late, we do not know, but Satan, by his Wiles, may hav
Enwrapped some Innocent persons, and therefore should Ea
nestly and Humbly desire, the most Critical Enquiry upon th
place, to find out the Fallacy ; that there may be none of th
Servants of the Lord, with the Worshippers of* Baal. I
may also add, That whereas, if once a *Witch* do inge
nuously confess among us, no more *Spectres* do in the
Shapes after this, Trouble the Vicinage ; if any Guilt
Creatures will accordingly to so good purpose Confe
their Crime to any Minister of God, and get out o
the Snare of the Devil, as no Minister will discover such
a *Conscientious Confession*, so I believe none in the Au
thority, will press him to Discover it ; but Rejoyce in
A Soul sav'd from Death. On the other *Side* [if I mu
again use the word, *Side*, which yet I hope, to Live
to blot out] there are very worthy men, who ar
not a Little Dissatisfy'd at the Proceedings in the Pro
secution of this *Witchcraft*. And why ? Not becaus
they would have any such *Abominable Thing* Defend
ed from the Strokes of Impartial Justice. No, thos
Reverend Persons who gave in this Advice unto th
Honourable Council, 'That *Presumptions*, whereupo
'Persons may be *Committed*, and much more *Convictions*
'whereupon Persons may be *Condemned*, as Guilty o
'*Witchcrafts*, ought certainly to be more Considerable
'than barely the Accused Persons being represented b
'a *Spectre*, unto the Afflicted ; Nor are Alteration

'mad

'made in the Sufferers, by ... or *Touch* of the Ac-
'cused, to be esteemed an Infallible Evidence of Guilt;
'but frequently Liable to be Abused by the Devils *Leger-*
'*demains*: I say, Those very men of God, most Con-
scientiously Subjoined this Article, to that Advice, --*Ne-*
vertheless, we cannot but Humbly Recommend unto the
Government, the Speedy and Vigorous Prosecution of such, as
have rendred themselves Obnoxious; according to the best
Directions given in the Laws of God, and the wholsome Sta-
tutes of the English Nation, for the Detection of Witchcraft.
Only, Tis a most Commendable Cautiousness, in those
Gracious men, to be very Shye left the Devil get so far in-
to our *Faith*, as that for the sake of many *Truths*
which we find he tells us, we come at length, to believe
any *Lies*, wherewith he may abuse us: whereupon,
what a Desolation of *Names* would soon ensue, besides
a thousand other Pernicious Consequences? and lest
there should be any such *Principles* taken up, as when put
into Practice must unavoidably cause the *Righteous to*
Perish with the Wicked; or procure the Bloodshed of
many Persons, like the *Gibeonites*, whom some Learned
men suppose to be under a false Notion of *Witches*, by
Saul Exterminated. They would have all Due steps
taken for the Extinction of *Witches*; but they would
fain have them to be *Sure* ones: nor is it from any thing,
but the Real and Hearty *Goodness* of such men, that they
are Loth to surmise *Ill* of other men, till there be the
fullest Evidence, for the surmises. As for the Honou-
rable *Judges*, that have been hitherto in the Commis-
sion, they are *Above* my Consideration: wherefore, I will
only say thus much of them, That such of them as I
have the Honour of a Personal Acquaintance with, are
Men of an Excellent Spirit; and as at first they went
about the work for which they were Commission'd,

with

with a very great Averſion, ſo they have ſtill been under Heart-breaking Sollicitudes, how they might therein beſt ſerve, both God and Man. In fine, Have there been Faults on any *Side* fallen into? Surely, They have at worſt been but the Faults of a *well-meaning Ignorance*. On every *Side* then, Why ſhould not we Endeavour with Amicable Correſpondencies, to help one another out of the *Snares*, wherein the Devil would Involve us? To *Wrangle the Devil*, out of the Country, will be truly a New Experiment! Alas, we are not Aware of the *Devil*, we do not think, that he aims at Enflaming us one againſt another; & ſhall we ſuffer our ſelves to be *Devil-Ridden*, or, by any *Unadviſeableneſs*, contribute unto the Widening of our Breaches? To ſay no more, There is a Publiſhed and a Credible Relation, which affirms, That very lately, in a part of *England*, where ſome of the Neighbourhood were Quarrelling, a RAVEN, from the Top of a Tree very Articulately and Unaccountably cry'd out, *Read the Third to the Coloſſians, and the Fifteenth!* Were I my ſelf to chuſe what ſort of *Bird* I would be transformed into, I would ſay, *O that I had wings like a Dove!* Nevertheleſs, I will for once do the Office, which as it ſeems, Heaven ſent that *Raven* upon; even to beg, *That the Peace of God may Rule in our Hearts.*

§ 6. 'Tis neceſſary that we *Unite* in every Thing: but there are eſpecially *Two* Things wherein our *Union* muſt carry us along together. We are to *Unite* in our Endeavours to Deliver our Diſtreſſed Neighbours, from the horrible Annoyances and Moleſtations with which a dreadful *Witchcraft* is now perſecuting of them. To have a Hand in any thing, that may ſtifle or obſtruct a Regular Detection of that *Witchcraft*, is what we may well with an Holy Fear, Avoid. Their Majeſties good Subjects muſt not every day be Torn to pieces, by Horrid *Witch*-

es, and those bloody *Felons*, be wholly left Unprosecuted. The *Witchcraft* is a Business, that will not be *Sham'd*, without plunging us into *sore plagues and of Long Continuance*. But then, we are to *Unite* in such *Methods*, for this Deliverance, as may be unquestionably *Safe*; Lest, *The Latter End be worse then the Beginning*. And here, what I shall say? I will venture to say, thus much; That we are *Safe*, when we make just as much *Use* of all Advice from the Invisible World, as God sends it for. It is a *Safe* Principle, That when God Almighty permits any Spirits from the Unseen Regions, to visit us with Surprising Informations, there is then something to be *Enquired* after; we are then to *Enquire* of one another, *What Cause there is for such Things*? The peculiar Government of God, over the Unbodied Intelligences, is a sufficient Foundation for this Principle. When there has been a *Murder* Committed, an Apparition of the slain Party Accusing of any man, altho' such Apparitions have oftener spoke *True* than *False*, is not enough to Convict the man, as Guilty of that *Murder*; but yet it is a sufficient Occasion for Magistrates to make a particular *Enquiry*, whether such a man have afforded any ground for such an Accusation. Even so, a *Spectre*, exactly Resembling such or such a person, when the Neighbourhood are Tormented by such *Spectres*, may reasonably make Magistrates Inquisitive, whether the person so Represented have done or said any thing that may Argue their Confederacy with Evil Spirits; altho' it may be defective enough in point of *Conviction*; especially at a Time, when 'tis possible, some Over-powerful Conjurer may have got the skill of thus Exhibiting the *Shapes* of all sorts of persons, on purpose to stop the prosecution of the Wretches whom due *Enquiries* thus provoked, might have made obnoxious unto Justice. *Quære*, Whether if God would have us, to proceed any further than bare *Enquiry*, upon what

Reports there may come againſt any man, from the *World of Spirits*, He will not by His Providence at the ſame time have brought into our Hands, theſe more *Evident* & *Senſible* Things, whereupon, a man is to be eſteemed a Criminal. But I will venture to ſay this further; That it will be *Safe*, to account the *Names* as well as the *Lives* of our Neighbours, too conſiderable Things to be brought under a *Judicial Proceſs*, until it be found by *Humane Obſervations*, that the peace of Mankind, is thereby diſturbed. We are *Humane Creatures*; and we are *Safe* while we ſay, they muſt be *Humane Witneſſes*, who alſo have in the particular Act of Seeing, or Hearing, which enables them to be *Witneſſes*, had no more than *Humane Aſſiſtences*, that are to Turn the Scale, when *Laws* are to be Executed. And, upon this Head, I will further add; A Wiſe and a Juſt Magiſtrate, may ſo far give way to a common Stream of Diſſatisfaction, as to forbear Acting up to the Height of his own perſwaſion, about, what may be judged *Convictive*, of a Crime, whoſe Nature ſhall be ſo abſtruſe and obſcure, as to raiſe much Diſputation. Tho' he may not *Do* what he ſhould Leave *Undone*, yet he may Leave *Undone* ſomething that elſe he could *Do*; when the Publick Safety, makes an *Exigency*.

§ 7. I was going to make one Venture more; that is, to offer ſome *Safe* Rules, for the finding out of the *Witches* which are at this Day our *Accurſed Troublers*: but this were a Venture too *Preſumptuous* and *Icarian* for *Me* to make. I leave that unto thoſe Excellent and Judicious Perſons, with whom I am not worthy to be Numbred: all that I ſhall do, ſhall be to lay before my Readers, a briel *Synopſis* of what has been Written on that Subject, by a *Triumvirate*, of as Eminent Perſons, as have ever handled it. I will begin with,

An

Encountred

An Abstract of Mr. *Perkin*'s way for the Discovery of Witches.

I. *There are* Presumptions, *which do at least Probably and Conjecturally note one to be a* Witch. *These, give Occasion to Examine, yet they are no Sufficient Causes of Conviction.* II. *If any man or woman, be notoriously defamed for a Witch; this yeelds a strong Suspition. Yet the Judge ought Carefully to Look, that the Report be made by men of Honesty and Credit.* III. *If a Fellow Witch, or Magician, give Testimony of any Person to be a Witch; this indeed is not sufficient for Condemnation; but it is a fit Presumption, to cause a strait Examination.* IV. *If after Cursing there follow Death, or at least, some mischief: for Witches are wont to practise their mischievous Facts, by Cursing and Banning: This also is a sufficient matter of Examination, tho' not of Conviction.* V. *If after Enmity, Quarrelling, or Threatening, a present mischief do's follow; that also is a great Presumption.* VI. *If the Party suspected be the Son or Daughter, the man-servant or maid-servant, the Familiar Friend; near Neighbour, or old Companion, of a known and Convicted* Witch: *This may be likewise a presumption: for Witchcraft is an Art, that may be Learn'd, and Convey'd from man to man.* VII. *Some add this for a Presumption; If the party Suspected be found to have the Devil's mark; for it is Commonly thought, when the Devil makes his Covenant with them, he alwayes Leaves his mark behind them, whereby he knows them for his own: --- a mark, whereof no Evident Reason, in Nature can be given.* VIII. *Lastly, If the party Examined be Unconstant, or Contrary to himself, in his Deliberate Answers, it argueth a Guilty Conscience, which stops the Freedom of Utterance. And yet, there are causes of Astonishment, which may befal the Good, as well as the* Bad, IX. *But then there is a* Conviction, *discovering the* Witch; *which must proceed from just and sufficient proofs, and not from bare Presumptions.* X. *Scratch*

ing of the Suspected Party, and Recovery thereupon; with seve-
ral other such weak proofs; as also, the Fleeting of the Suspe-
cted Party, thrown upon the Water; These proofs are so far
from being sufficient, that some of them, are after a sort, pra-
ctices of Witchcraft. XI. The Testimony of some Wizzard,
tho' offering to show the Witches face in a Glass; This I grant,
may be a good presumption, to cause a strait Examination; but
a sufficient proof of Conviction, it cannot be. If the Devil tell
the Grand-Jury, that the Person in Question, is a Witch, and
offers withal, to confirm the same by Oath, should the Inquest
Receive his Oath or Accusation to Condemn the man? Assu-
redly No. And yet, that is as much as the Testimony of ano-
ther Wizzard, who only by the Devils Help, Reveals the Witch.
XII. If a man being dangerously Sick, and like to Dy, upon
Suspicion, will take it on his Death, that such an one hath Be-
witched him, it is an Allegation of the same Nature, which
may move the Judge to Examine the Party,; but it is of no
moment for Conviction. XIII. Among the sufficient means of
Conviction, the first is, the Free and Voluntary Confession of the
Crime, made by the Party Suspected, and Accused, after Exa-
mination. I say not, that a bare Confession is sufficient, but a
Confession after due Examination, taken upon pregnant pre-
sumptions. What needs now more Witness, or further Enquiry?
XIV. There is a second sufficient Conviction, by the Testimony
of Two Witnesses, of Good and Honest Report avouching before
the Magistrate upon their own Knowledge, these two Things:
either that the Party Accused, hath made a League with the
Devil, or hath done some known practices of Witchcraft. And,
all Arguments that do Necessarily prove either of these,
being brought by two sufficient Witnesses, are of Force, fully
to Convince the Party Suspected. XV. If it can be proved that
the Party Suspected, hath cal'ed upon the Devil, or desired his
Help; this is a pregnant proof of a League formerly made be-
tween them. XVI If it can be proved, that the Party
hath Entertained a Familiar Spirit, and had Conference with

e, in the Likeneſs of ſome viſible Creatures: here is Evidence of Witchcraft. XVII. *If the Witneſſes affirm upon Oath, that the Suſpected perſon, hath done any Action, or work, which neceſſarily infers a Covenant made: as that he hath uſed Enchantments; Divined of things before they come to paſs, and that peremptorily; Raiſed Tempeſts; cauſed the Form of a Dead Man to appear; it proveth ſufficiently that he or ſhe is a Witch.* This is the Subſtance of *Mr. Perkins.* Take, Next, The Summ of Mr *Gaules* Judgment, about the Detection of *Witches.* 'I. Some *Tokens* for the Trial of *Witches*, are altogether *Unwarrantable.* Such are the old Paganiſh Sign, The Witches *Long Eyes*; The Tradition, of the Witches not weeping; The caſting of the Witch into the Water, with Thumbs, and Toes, ty'd acroſs. And many more ſuch Marks, which if they are to know a witch by, certainly 'tis no other witch, but the Uſer of them. II. There are ſome *Tokens* for the Trial of *Witches*, more *probable*: and yet not ſo certain as to afford Conviction. Such are, ſtrong and long Suſpicion: Suſpected Anceſtors: ſome Appearance of Fact: The Corpſe bleeding upon the Witches Touch: The *Teſtimony of the Party Bewitched*: The Suppoſed, Witches unuſual *Bodily Marks*; The Witches uſual Curſing and Banning: The Witches lewd and naughty kind of Life. III. Some Signs there are of a *Witch*, more certain and infallible. As, *Firſtly*, Declining of Judicature, or Faltring, Faulty, Unconſtant, and Contrary Anſwers, upon Judicial and Deliberate Examination. *Secondly*, when upon due Enquiry, into a perſons Faith and Manners, there are found *all* or *moſt* of the cauſes, which produce *Witchcraft*; namely, *God* Forſaking, *Satan* invading, particular *Sins* diſpoſing, and Laſtly a *Compact* compleating all. *Thirdly*, The Witches free Confeſſion, together with Full Evidence of the Fact. *Confeſſion* without *Fact*, may be a meer Deluſion; and

Fact

Fact without *Confession* may be a meer Accident. 4*thly*
'The Semblable Geſtures & Actions of ſuſpected Witch
'es, with the comparable Expreſſions of Affections
'which in all Witches have been obſerv'd and foun
'very much alike. *Fifthly*, The Teſtimony of the *Par*
'*Bewitched*, whether Pining or Dying, together with th
'joint Oaths of ſufficient perſons, that have ſeen certain pr
'digious *Pranks* or *Feats*, wrought by the Party Accuſed
'IV. Among the moſt unhappy Circumſtances, to Con
'vict a Witch. One is, A Maligning and Oppugning, th
'Word, Work, and worſhip of God: and by any Extra
'ordinary Sign ſeeking to ſeduce any from it. See Deut. 1
'1,2. Math. 24. 24. Act. 13:8,10. 2 Tim. 3 8. Do bu
'mark well the places; & for this very Property (of thu
'Oppoſing and perverting) they are all there conclude
'arrant and abſolute Witches. V. It is not requiſite, tha
'ſo *palpable Evidence* of *Conviction*, ſhould here come i
'as in other more ſenſible matters. 'Tis enough, if there b
'but ſo much *Circumſtantial* proof or Evidence; as th
'*Subſtance*, matter, and Nature of ſuch an Abſtruſe Myſte
'ry of Iniquity will well admit. [*I ſuppoſe he means, tha*
whereas in other Crimes, we Look for more Direct Proofs, i
this there is a greater uſe of Conſequential ones] But I coul
'heartily wiſh that the Juries were Empannelled of th
'moſt Eminent Phyſicians, Lawyers, and Divines, that
'Country could afford. In the mean time, tis not to b
'called a *Toleration*, if Witches eſcape, where *Convictio*
'is wanting. To this purpoſe our *Gaule*.

I will Tranſcribe a Little from one Author more. T
the Judicious *Bernard* of *Batcombe*; who in his *Guide*
Grand-Jury men, after he ha's mentioned ſeveral Thing
that are ſhrow'd *Preſumptions* of a *Witch*, proceeds to ſuc
Things as are the *Convictions* of ſuch an one. And h
ſays, '*A Witch, in League with the Devil, is Convicted*

'*the*

theſe Evidences ; *I.* By a Witches *Mark*; which is upon the Baſer ſort of Witches; and this, by the Devils either Sucking or Touching of them. *Tertullian* ſays, *It is the Devils euſtome to mark his.* And note, That this mark is *Inſenſible*, and being prick'd, it will not Bleed. Sometimes, its like a *Teate* ; ſometimes but a *Blewiſh Spot*: ſometimes a *Red* one ; and ſometimes the *Fleſh Sunk* : but the Witches do ſometimes cover them. *II.* By the Witches *Words.* As when they have been heard calling on, ſpeaking to, or Talking of, their *Familiars* ; or, when they have been heard *Telling* of *Hurt* they have done to man or beaſt : Or when they have been heard *Threatning* of ſuch Hurt ; Or if they have been heard Relating their *Tranſportations.* *III.* By the Witches *Deeds.* As when they have been *ſeen* with their Spirits, or ſeen ſecretly Feeding any of their *Imps.* Or, when there can be found their Pictures, Poppets, and other Helliſh Compoſitions. *IV.* By the Witches *Extaſies* : With the Delight whereof, Witches are ſo taken, that they will hardly conceal the ſame : Or, however at ſome time or other, they may be found in them. *V.* By one or more *Fellow-Witches*, Confeſſing their own Witchcraft, & bearing Witneſs againſt others ; if they can make good the Truth of their Witneſs, and give ſufficient proof of it. As, that they have ſeen them with their Spirits ; or, that they have Received Spirits from them ; or, that they can tell, when they uſed Witchery-Tricks to Do Harm; or, that they told them what Harm they had done ; or that they can ſhow the mark upon them ; or, that they have been together in their Meetings ; and ſuch like. *VI.* By ſome *Witneſs of God* Himſelf, happening upon the Execrable Curſes of Witches upon themſelves, Praying of God to ſhow ſome Token, if they be Guilty. *VII.* By the Witches own *Confeſſion*, of Giving their Souls to the Devil. It is no Rare thing, for Witches to Confeſs.

They are Considerable Things, which I have th
Recited; and yet it must be with *Open Eyes*, kept up
Open Rules, that we are to follow these things.

S. 8. But *Juries* are not the only Instruments to be i
ploy'd in such a Work; all *Christians* are to be concern
with daily and fervent *Prayers*, for the assisting of it.
the Days of *Athanasius*, the Devils were found unable
stand before, that *Prayer*, however then used perhaps w
too much of Ceremony, *Let God Arise, Let his Enemies*
Scattered. Let them also that Hate Him, flee before Him.

O that instead of letting our Hearts *Rise* against one
nother, our Prayers might *Rise* unto an high pitch of I
portunity, for such a *Rising* of the Lord! Especially, I
them that are *Suffering* by *Witchcraft*, be sure to *Stay* a
pray, and *Beseech the Lord thrice*, even as much as ever th
can, before they complain of any Neighbour for afflicti
them. Let them also that are *Accused* of *Witchcraft*, set the
selves to *Fast* and *Pray*, and so shake off the *Dæmons* t
would like *Vipers* fasten upon them; and get the *Waters*
Jealousie made profitable to them.

And Now, O *Thou Hope of*, New-England, *and the Saviour the*
of in the Time of Trouble; Do thou look mercifully down upon us,
Rescue us, out of the Trouble which at this time do's threaten to sw
low us up. Let Satan be shortly bruised under our Feet, and Let
Covenanted Vassals of Satan which have Traiterously brought him
upon us, be Gloriously Conquered, by thy Powerful and Gracious P
sence in the midst of us. Abhor us not, O God, but cleanse us,
heal us, but save us, for the sake of thy Glory, Enwrapped in our S
vations. By thy Spirit, Lift up a Standard against our infernal
versaries; Let us quickly find their making of us glad, according
the Days wherein we have been afflicted. Accept of all our End
vours to glorify thee, in the Fires that are upon us; and among
rest, Let these my *poor and weak essays, composed with what Te*
what Cares, what Prayers, that only *knowest, not want the*
cceptance of the Lord. Amen.

A

Diſcourſe:

ON

The Wonders of the *Inviſible World.*

Uttered (in part) on *Aug.* 4. 1692.

ECcleſiaſtical Hiſtory has Reported it unto us, That a Renowned Martyr at the Stake, ſeeing the Book of THE REVELATION thrown by his no leſs Profane than Bloody Perſecutors, to be Burn'd in the ſame Fire with himſelf, he cry'd out, *O Beata Apocalypſis; quam bene mecum agitur, qui tecum Comburar!* BLESSED REVELATION! ſaid he; *How bleſſed am I in this Fire, while I have Thee to bear me Company.* As for our ſelves this Day, 'tis a *Fire* of ſore Affliction and Confuſion, wherein we are Embroiled; but it is no Inconſiderable Advantage unto us, that we have the Company of this Glorious and Sacred Book, THE REVELATION, to aſſiſt us in our Exerciſes. From *that* Book, there is one Text, which I would ſingle out, at this Time, to lay before you; 'tis that in

Rev. XII. 12.

Wo to the Inhabiters of the Earth, and of the Sea; for the Devil is come down unto you, having great Wrath; because he knoweth, that he hath but a short time.

THE Text is like the Cloudy and Fiery Pillar, vouchsafed unto *Israel* in the Wilderness of old; there is a very *dark side* of it, in the Intimation, that, *The Devil is come down having great Wrath*; but it has also a *bright side* when it assures us, that, *He has but a short time*. Unto the Contemplation of *both*, I do this Day Invite you.

We have in our Hands a Letter from our Ascended Lord in Heaven, to Advise us of his being still alive, and of his Purpose e're long, to give us a Visit, wherein we shall see our Living *Redeemer stand at the latter day upon the Earth*. 'Tis the last Advice that we have had from Heaven, for now sixteen Hundred years; and the scope of it, is, to represent how the Lord Jesus Christ, having begun to set up his Kingdom in the World, by the Preaching of the Gospel, he would from time to time utterly break to pieces all Powers that should make Head against it, until, *The Kingdomes of this World are become the Kingdomes of our Lord, and of his Christ*

Christ, and he shall Reign for ever and ever. 'Tis a Commentary on what had been written by *Daniel*, about, *The Fourth Monarchy*; with some Touches upon, *The Fifth*; wherein, *The greatness of the Kingdom under the whole Heaven, shall be given to the people of the Saints of the most High:* And altho' it have, as 'tis expressed by one of the Ancients, *Tot Sacramenta, quot verba*, a Mystery in every Syllable, yet it is not altogether to be neglected with such a Despair, as that, *I cannot Read, for the Book is Sealed:* it is a REVELATION, and a singular, and notable *Blessing* is pronounc'd upon them that humbly study it.

The Divine Oracles, have with a most admirable Artifice and Carefulness, drawn, as the very pious *Beverley*, has laboriously Evinced, an exact LINE OF TIME, from the First Sabbath at the *Creation* of the World, unto the great Sabbatism at the *Restitution* of all Things. In that famous *Line of Time*, from the Decree for the Restoring of *Jerusalem*, after the *Babylonish* Captivity, there seem to remain a matter of *Two Thousand and Three Hundred Years*, unto that *New Jerusalem*, whereto the Church is to be advanced, when the Mystical *Babylon* shall be *fallen*. At the Resurrection of our Lord, there were seventeen or eighteen Hundred of those Years, yet upon the Line, to Run unto, *The Rest which Remains for the People of God*; and this Remnant in the *Line of Time*, is here in our *Apocalypse*, variously Embossed, Adorned, and Signalized with such Distinguished Events, if we

mind them, will help us escape that Censure, *Can ye not Discern the Signs of the Times?*

The Apostle *John*, for the View of these Things, had laid before him, as I conceive, a *Book*, with leaves, or folds; which *Volumn* was written both on the *Backside*, & on the *Inside*, & Rolled up in a Cylindrical Form, under seven *Labels*, fastned with so many *Seals*. The First *Seal* being opened, and the First *Label* removed, under the first *Label* the Apostle saw what he saw, of a first *Rider* Pourtray'd, and so on, till the last *Seal* was broken up; each of the Sculptures being enlarged with Agreeable *Visions* and *Voices*, to Illustrate it. The Book being now Unrolled, there were *Trumpets*, with wonderful Concomitants, Exhibited successively on the Expanding *Backside* of it. Whereupon the Book was *Eaten*, as it were to be Hidden, from Interpretations; till afterwards, in the *Inside* of it, the Kingdom of Antichrist came to be Expoted. Thus, the Judgments of God on the *Roman Empire*, first unto the Downfal of *Paganism*, and then, unto the Downfal of *Popery*, which is but Revived *Paganism*, are in these Displayes with Lively Colours and Features made sensible unto us.

Accordingly, in the Twelfth Chapter of this Book, we have an August Preface, to the Description of that Horrid *Kingdom*, which our Lord Christ refused, but Antichrist accepted, from the Devils Hands; a Kingdom, which for *Twelve Hundred and Sixty* Years together, was to be a continual oppression upon the People of God, and

opposition

oppoſition unto his Intereſts; until the Arrival of that Illuſtrious Day, wherein, *The Kingdom ſhall be the Lords, and he ſhall be Governour among the Nations.* The Chapter is (as an Excellent Perſon calls it) an *Extravaſated Account*, of the Circumſtances, which befel the *Primitive Church*, during the firſt Four or Five Hundred Years of Chriſtianity: it ſhows us the Face of the Church, firſt in *Rome* Heatheniſh, and then in *Rome* Converted, before the *Man of Sin* was yet come to *Mans Eſtate.* Our Text contains the Acclamations made upon the moſt Glorious Revolution that ever yet happened upon the Roman Empire; namely, *That* wherein the Travailing Church brought forth a Chriſtian Emperour. This was a moſt Eminent *Victory* over the Devil, and *Reſemblance* of the State, wherein the World, ere long ſhall ſee, *The Kingdom of our God, and the Power of His Chriſt.* It is here noted.

Firſt, As a matter of *Triumph.* 'Tis ſaid, *Rejoice, ye Heavens, and ye that dwell in them.* The Saints in both Worlds, took the Comfort of this Revolution; the *Devout* Ones that had outlived the late Perſecutions, were filled with Tranſporting Joyes, when they ſaw the *Chriſtian* become the *Imperial* Religion, and when they ſaw Good Men come to give Law unto the reſt of Mankind; the Deceas'd Ones alſo, whoſe Blood had been Sacrificed in the Ten Perſecutions, doubtleſs made the Light Regions to ring with *Hallelujahs* unto God, when there were brought

unto

unto them, the Tidings of the Advances now given to the *Chriſtian* Religion, for which they had ſuffered *Martyrdom.*

Secondly, As a matter of *Horror.* 'Tis ſaid, *Wo to the Inhabiters of the Earth and of the Sea.* The *Earth* ſtill means the *Falſe Church,* the *Sea* means the *Wide World,* in Prophetical Phraſæology. There was yet left a vaſt party of men that were Enemies to the Chriſtian Religion, in the power of it; a vaſt party left for the *D*evil to work upon: unto theſe is, a *Wo* denounced; and why ſo? 'tis added, *For the Devil is come down unto you, having great Wrath, becauſe he knows, that he has but a ſhort time.* Theſe were it ſeems to have ſome deſperate and peculiar Attempts of the Devil, made upon them. In the mean time, we may Entertain this for our

DOCTRINE.

Great WO proceeds from the Great WRATH, *with which the* DEVIL, *towards the End of his* TIME, *will make a* DESCENT *upon a miſerable World.*

I have now Publiſhed a moſt awful and ſolemn Warning for our ſelves at this day; which has four *Propoſitions,* comprehended in it.

Propoſition I.

That there is a *Devil,* is a Thing Doubted by none but ſuch as are under the Influence of the

Devil

Devil. For any to Deny the Being of a *Devil* must be from an Ignorance or Profaneness, worse than *Diabolical. A Devil!* What is *that?* We have a Definition of the Monster, in *Eph.* 6. 12. *A Spiritual Wickedness*, that is, *A wicked Spirit.* A Devil is a *Fallen Angel*, an Angel *Fallen* from the Fear and Love of God, and from all Celestial Glories; but *Fallen* to all manner of Wretchedness and Cursedness. He was once in that Order of Heavenly Creatures, which God in the Beginning made *Ministring Spirits*, for his own peculiar Service and Honour, in the management of the Universe; but we may now write that Epitaph upon him, *How art thou fallen from Heaven! thou hast said in thine Heart, I will Exalt my Throne above the Stars of God; but thou art brought down to Hell!* A Devil is a *Spiritual* and a *Rational* Substance, by his *Apostasy* from God, Inclined unto all that is Vicious, and for that *Apostasy* confin'd unto the Atmosphere of this Earth, *in Chains under Darkness, unto the Judgment of the Great Day.* This is a *Devil*; and the *Experience* of Mankind as well as the *Testimony* of Scripture, does abundantly prove the Existence of such a Devil.

About this *Devil*, there are many Things, whereof we may reasonably and profitably be Inquisitive; such things, I mean, as are in our Bibles Reveal'd unto us; according to which if we do not speak, on so *Dark* a Subject, but according to our own uncertain, and perhaps humoursome Conjectures, *There is no Light in us.* I will carry you with

with me, but unto one Paragraph of the Bible, to be informed of three Things, relating to the *Devil*; 'tis the Story of the *Gadaren Energumen*, in the fifth Chapter of *Mark*.

First, then; 'Tis to be granted; The *Devils* are so many, that some *Thousands*, can sometimes at once apply themselves to vex *one* Child of Man. It is said, in Marc. 5. 15. *He that was Possessed with the Devil, had the Legion.* Dreadful to be spoken! A *Legion* consisted of Twelve Thousand Five Hundred people: and we see that in one man or two, so many *Devils* can be spared for a Garrison. As the Prophet cry'd out, *Multitudes, Multitudes, in the Valley of Decision*! So I say, *There are multitudes, multitudes, in the valley of Destruction, where the Devils are!* When we speak of, *The Devil*, 'tis, *A Name of Multitude*; it means not *One* Individual Devil, so Potent and Scient, as perhaps a *Man chee* would imagine; but it means a *Kind*, which a *Multitude* belongs unto. Alas, The *Devils*, they swarm about us, like the *Frogs of Egypt*, in the most Retired of our Chambers. Are we at our *Boards*? There will be Devils to Tempt us unto Sensuality: Are we in our *Beds*? There will be Devils to Tempt us unto Carnality; Are we in our *Shops*? There will be Devils to Tempt us unto Dishonesty. Yea, Tho' we get into the Church of God, there will be Devils to Haunt us in the very *Temple* it self, and there Tempt us to manifold Misbehaviours. I am verily perswaded, That there are very few Humane Affayrs, whereinto some

some Devils are not Insinuated; There is not so much as a *Journey* intended, but *Satan* will have an Hand in *Hindering* or *Furthering* of it.

Secondly, 'Tis to be supposed, That there is a sort of Arbitrary, even Military *Government*, among the *Devils*. This is intimated, when in *Mar.* 5. 9. *The Unclean Spirit said, My Name is Legion*: they are under such a Discipline as *Legions* use to be. Hence we read about, *The Prince of the Power of the Air*: Our *Air* has a *Power!* or an Army, of Devils in the *High Places* of it; and these *Devils* have a *Prince* over them, who is, *King over the Children of Pride*. 'Tis probable, That the Devil, who was the King-leader of that mutinous and rebellious Crew, which first shook off the Authority of God, is now the General of those Hellish Armies; Our Lord, that Conquer'd him, has told us the Name of him; 'tis *Belzebub*; 'tis he that is, *the Devil*, and the rest are, *his Angels*, or his Souldiers. Think on, vast Regiments, of cruel, and bloody French *Dragoons*, with an *Intendant* over them, over-running a pillaged Neighbourhood, and you will think a little, what the Constitution among the *Devils* is.

Thirdly, 'Tis to be supposed, That some *Divels* are more peculiarly *Commission'd*, and perhaps *Qualify'd*, for some Countreys, while others are for others. This is intimated when in *Mar.* 5. 10. The Devils *besought* Our Lord, *Much, that he would not send them away out of the Countrey*. Why was that? But in all probability, Because *These Divels* were

were more Able, to, *Do the Works of the Divel*, in such a Countrey, than in another. It is not likely that every Divel do's know every *Language*; or that every Divel can do every *Mischief*. 'Tis possible that the *Experience*, or, if I may call it so, the *Education*, of all Divels, is not alike, and that there may be some Difference in their *Abilities*. If one might make an Inference from what the Divels *Do* to what they *are*, One cannot forbear *Dreaming*, that there are *Degrees* of Divels. Who can allow that such Trifling *Dæmons*, as that of *Mascon*, or those that once infested our *New berry*, are of so much Grandeur, as those *Dæmons*, whose Games are might Kingdomes? Yea, 'Tis Certain, that all Divels do not make a like Figure, in the *Invisible World*. Nor do's it look agreeably, That the *Dæmons* which were the Familiars of such a Man as the Old *Apollonius*, differ not from those Base Goblins that chuse to Nest in the filthy and loathsome Rags, of a Beastly Sorceress. Accordingly, why may not some Divels, be more Accomplished for what is to be done in such and such places: when others must be *Detach'd* for other Territories? Each Divel as he sees his advantage, Cries out, *Let me be in this Countrey, rather than another.* But *Enough*, if not *Too much*, of these Things.

Proposition II.

There is a Divellish *Wrath* against *Mankind*, with which the *Divel* is, for *Gods Sake* Inspired. The

Devi

Divel is himself broiling under the intollerable and interminable *Wrath* of God; and a fiery *Wrath* at God, is that with which the Divel is for that cause Enflamed. Methinks I see the posture of the Divels in *Isa.* 8. 21. *They fret themselves, and Curse their God, and look upward.* The first and chief *Wrath* of the Divel, is at the Almighty God Himself; He knows, *The God that made him, will not have mercy on him, and the God that formed him, will shew him no favour*; and so he can have no *Kindness* for that God, who has no *Mercy*, nor *Favour* for him. Hence 'tis, that he cannot bear the *Name* of God should be Acknowledged in the World; Every Acknowledgment paid unto *God*, is a fresh Drop of Burning Brimstone falling upon the Divel; He do's make his Insolent, tho' Impotent Batteries, even upon the *Throne* of God Himself: and foolishly affects to have himself exalted unto that *Glorious High Throne*, by all people, as he sometimes is, by Execrable *Witches*. This horrible Dragon do's not only with his Tayl strike at the *Stars of God*, but at the *God* Himself, who made the *Stars*, being desirous to outshine them all. God and the Divel are sworn Enemies to each other; the Terms between them, are those, in Zech. 11. 18. *My Soul Loathed them, and their Soul also Abhorred me.* And from this Furious *Wrath*, or Displeasure and Prejudice at God, proceeds the Divels *Wrath* at us, the poor Children of Men. Our doing the *Service* of God, is one thing that Expose's us to the *Wrath* of the Divel.

We

We are the *High-Priests* of the World; when the Creatures are call'd upon, *Praise ye the Lord*, they bring to us those demanded *Praises* of God, saying, *Do you Offer them for us.* Hence 'tis, the Divel has a a Quarrel with us, as he had with the *High-Priest* in the Vision of Old. Our bearing the *Image* of God, is another thing that brings the *Wrath* of the Divel upon us. As a *Tyger* thro' his Hatred at a man, will tear the very Picture of him, if it come in his way; such a *Tyger* the Devil is; because God said of old, *Let us make Man in our Image*, the Devil is ever saying, *Let us pull this man to pieces.* But the envious *Pride* of the Devil, is one thing more that gives an Edge unto his Furious *Wrath* against us. The Apostle has given us an hint, as if *Pride* had been the *Condemnation of the Devil.* 'Tis not unlikely, that the Devils *Affectation* to be above that Condition which he might learn that Mankind was to be preferr'd unto, might be the occasion of his taking up Arms against the *Immortal King.* However, the Devil now sees *Man* lying in the Bosome of God, but *Himself* damned in the Bottom of Hell; and this Enrages him exceedingly; O, says he, *I cannot bear it, that man should not be as miserable as myself.*

Proposition III.

The *Devil*, in the prosecution, & for the execution of His *wrath* upon them, often getts a *Liberty* to make a *Descent* upon the Children of men. When

he Devil *does Hurt* unto us, he *Comes Down* unto us; or the Randezvouze of the *Infernal Troops*, is indeed n the *Supernal Parts* of our Air. But as tis said, *A. arrow of the Air does not fall down without the will f God*; so I may say, *Not a Devil in the Air, can me down without the leave of God.* Of this we have famous Instance in that Arabian Prince, of whom he Devil was unable so much as to *Touch* any thing, ll the most High God gave him a permission, to *go own.* The Divel stands with all the Instruments f Death, aiming at us, and begging of the Lord, as hat King ask'd for the Hood-winck'd *Syrians* of old, *hall I Smite 'em, shall I Smite 'em?* He cannot rike a Blow, till the Lord say, *Go down and smite*, ut sometimes He *does* obtain from the *High Possessr of Heaven and Earth*, a License for the doing of . The Divel sometimes does make most ruesul lavock among us; but still we may say to him, as ur Lord said unto a great servant of his, *Thou couldst have no power against me, except it were given thee rom above.* The Divel is called in 1 *pet.* 5.8. *your Adersary.* Tis a Law-term; and it notes, *An Adverry at Law.* The Divel cannot come at us, except n some sence according to *Law*; but sometimes he oes procure sad things to be inflicted, according to hat *Law* of the eternal King, upon us. The Divel irst *Goes up* as an *Accuser* against us: He is therefore yled *The Accuser*; and it is on this account, that his roper Name, does belong unto him. There is a ourt somewhere kept; a Court of Spirits, where e Divel enters all sorts of Complaints against us

all

all; he charges us with manifold *ſins* againſt the Lo
our God: *There* he loads us with heavy *Imputa*
ons, of Hypocriſy, Iniquity, Diſobedience; whe
upon he urges, *Lord, Let 'em now have the Death, whi*
is their Wages, paid unto 'em! If our *Advocate* in t
Heavens do not now take off his Libels, the De
then with a Conceſſion of God, *Comes down*, as
Deſtroyer upon us. Having firſt been an *Attorn*
to beſpeak that the Judgments of Heaven may
Ordered for us, he then alſo pleads that he ma
be the *Executioner* of thoſe Judgments; and t
God of Heaven ſometimes after a ſort ſigns
Warrant, for this *Deſtroying Angel*, to do what has b
deſired to be done for the *Deſtroying of men.* But ſu
a *Permiſſion* from God, for the Divel to *Come dow*
and *Break in* upon mankind, oftentimes muſt be A
companyed with a *Commiſſion* from ſome wretches
mankind it ſelf. Every man is, as tis hinted in G
4. 9. *His Brothers Keeper.* We are to *keep* one a
other from the Inroads of the Divel, by mutual a
Cordial Wiſhes of proſperity to one another. Whe
ungodly people, give their *Conſents* in *witchcrafts*
abolically performed, for the Divel to annoy the
Neighbours, he finds a Breach made in the Hed
about us, wherein he Ruſhes in upon us, with g
vous moleſtations. Yea, when Impious people, th
never ſaw the Divel, do but utter their *Curſes* again
their Neighbours, thoſe are ſo many *Watch wor*
whereby the Malhives of Hell are animated pr
ſently to fall upon us. 'Tis thus, that the De
gets *Leave* to worry us.

Pro

Proposition IV.

Most Horrible *Woes* come to be inflicted upon Mankind, when the *Divel* do's in *Great Wrath*, make *Descent* upon them. The *Divel*, is a *Do-Evil*, and wholly set upon mischief. When Our Lord once was going to *Muzzel* him, that he might not mischief others, he cry'd out, *Art thou come to Torment me?* He is, it seems, himself *Tormented*, if he be but *Restrained* from the Tormenting of Men. If upon the Sounding of the Three last *Apocalyptical Angels*, it was an outcry made in Heaven, *Wo, Wo, Wo, to the inhabitants of the Earth by reason of the voice of the Trumpet.* I am sure, a *Descent* made by the Angel of *Death*, would give cause for the like Exclamation: *Wo to the World, by reason of the Wrath of the Divel!* What a *Woful* plight, Mankind would by the Descent of the Divel, be brought into, may be gathered from the *Woful* pains, and wounds, and hideous desolations, which the Divel brings upon them, of whom he has with a *Bodily Possession* made a Siezure. You may both in Sacred and Profane History, read many a direful Account of the *Woes*, which they, that are possessed by the Divel, do undergo: And from thence conclude, *What must the Children of Men, hope from such a Divel!* Moreover the *Tyrannical Ceremonies*, whereto the Divel uses to subjugate such *VVoful* Nations or Orders of men, as are more Entirely under his Dominion, do declare what *VVoful* Work, the Divel would make where he comes.

comes. The very Devotions of thoſe forlorn P
gans, to whom the Divel is a Leader, are moſt blo
dy *Penances*: and what *VVoes* indeed muſt we e
pect from ſuch a Divel of a *Moloch*, as reliſhes
Sacrifices like thoſe of Humane Heart-Blood, a
unto whom there is no muſick like the bitter, d
ing, doleful Groans, ejulated by the Roaſting Childr
of men.

Furthermore, the Servile, Abject, Needy Circu
ſtances wherein the Devil keeps the Slaves, that a
under his more ſenſible Vaſſailage, do ſuggeſt un
us, How *woful* the *D*evil would render all of o
Lives. We that live in a Province, which affor
unto us, all that may be Neceſſary or Comfortab
for us, found the Province fili'd with vaſt Her
of Salvages, that never ſaw ſo much as a *Knife*,
a *Nail*, or a *Board*, or a Grain of *Salt*, in all the
dayes. No better would the *D*evil have the Wor
provided for! Nor ſhould we, or any elſe, ha
one convenient Thing about us; but be as Indige
as uſually our moſt Ragged *VVitches* are; if t
*D*evils Malice were not over-ruled by a Compaſ
onate God, *Who Preſerves Man and Beaſt*. Hen
tis, That the *D*evil, even like a *Dragon*, keeping
Guard upon ſuch *Fruits* as would Refreſh a La
guiſhing World, has hindred Mankind for man
Ages, from hitting upon thoſe uſeful *Inventions*
which yet were ſo *Obvious* and *Facil*, that it is ev
ry bodies wonder, they were no ſooner hit upo
The Bemiſted World, muſt jog on for Thouſan
of Years, without the knowledge of the *Loadſton*
till a *Neapolitan* ſtumbled upon it, about Three Hu

dred years ago. Nor must the world be blest with such a matchless Engine of Learning and Vertue, as that of, *Printing*, till about the middle of the Fifteenth Century. Nor could one Old Man all over the Face of the whole Earth, have the benefit of such a *Little*, tho' most *Needful*, Thing, as a pair of Spectacles, till a Dutch-Man, a little while ago accommodated us.

Indeed, as the Divel do's begrutch us all manner of *Good*, so he do's Annoy us with all manner of *Wo*, as often as he finds himself capable of doing it. But shall we mention some of the special *woes* with which the Divel do's usually infest the World! Breefly then; *Plagues* are some of those *woes*, with which the Divel troubles us. It is said of the *Israelites*, in 1. Cor. 10. 10 *They were destroyed of the destroyer.* That is, they had the *Plague* among them. 'Tis the *Destroyer*, or the Divel, that scatters *Plagues* about the World: Pestilential and Contagious Diseases, 'tis the Divel, who do's oftentimes invade us with them. 'Tis no uneasy thing, for the Divel, to impregnate the Air about us, with such Malignant *Salts*, as meeting with the *Salt* of our *Microcosm*, shall immediately cast us into that fermentation and Putrefaction, which will utterly dissolve all the Vital Tyes within us; Ev'n as an *Aqua-Fortis*, made with a conjunction of *Nitre* and *Vitriol*, Corrodes what it Siezes upon. And when the Divel has raised those *Arsenical Fumes*, which become *Venemous Quivers* full of *Terrible Arrows*, how easily can he shoot the deleterious *Miasms* into

thoſe Juices or Bowels of Mens Bodies, which will ſoon Enflame them with a Mortal Fire! Hence come ſuch *Plagues*, as that *Beeſome of Deſtruction* which within our memory ſwept away ſuch a Throng of people from One Engliſh City in one Viſitation: and hence thoſe Infectious Feavers, which are but ſo many *Diſguiſed Plagues* among us, Cauſing Epidemical Deſolations. Again, *Wars* are alſo ſome of thoſe *VVoes*, with which the *D*ivel cauſes our Trouble. It is ſaid in Rev. 12. 17. *The Dragon was wroth, and went to make war*: And there is in Truth, ſcarce any *VVar*, but what is of the *Dragons* kindling. The *D*ivel is that *Vulcan*, out of whoſe Forge come the inſtruments of our *VVars*, and it is he that finds us Employments for thoſe Inſtruments. We read concerning *Dæmoniacks*, or people in whom the *D*evil was, that they would cut and wound themſelves; and ſo, when the *D*evil is in Men, he puts 'em upon dealing in that barbarous faſhion with one another. *VVars* do often furniſh him with ſome Thouſands of Souls in one Morning from one Acre of Ground; and for the ſake of ſuch *Thyeſtæan* Banquets, he will puſh us upon as many *VVars* as he can.

Once more, why may not *Storms* be rekoned among thoſe *VVoes*, with which the Devil do's diſturb us? It is not improbable, that *Natural Storms* on the World, are often of the Devils raiſing. We are told in Job. 1. 11. 12, 19. that the *D*evil made a *Storm*, which Hurricano'd the Houſe of *Job*, upon the Heads of them that were feaſting in it

Par-

glous

Paracelsus could have informed the Devil, if he had not been informed, as be sure he was before, That if much *Aluminious* matter, with *Salt-Peter* not throughly prepared, be mixed, they will send up a cloud of Smoke, which will come down in Rain. But undoubtedly the *D*evil understands as well the way to make a *Tempest*, as to turn the *VVinds* at the Solicitation of a *Laplander*; Whence perhaps it is, that Thunders are observed oftner to break upon *Churches*, than upon any othet *Buildings*; and besides many a *Man*, yea many a *Ship*, yea many a *Town* has miscarried, when the *D*evil ha's been permitted from above to make an *Horrible tempest*. However that the *D*ivel has raised many Metaphorical *Storms* upon the Church, is a thing, than which there is nothing more notorious. It was said unto Believers, in Rev. 2. 10. *The Devil shall cast some of you into Prison.* The *D*evil was he that at first set *Cain* upon *Abel*, to butcher him, as the Apostle seems to suggest, for his Faith in God, as a *Rewarder*. And, in how many *Persecutions*, as well as *Hæresies*, has the Devil been ever since Engaging all the Children of *Cain*! That *Serpent* the Devil ha's acted his cursed *Seed*, in unwearied Endeavours to have them, *Of whom the World is not worthy*, treated as those who are, *Not Worthy to live in the World*. By the Impulse of the Devil, tis that first the old *Heathens*, and then the mad *Arians*, were *Pricking Briars*, to the true Servants of God; and that the *Papists* that came after them, have out-done them all, for Slaughters, upon those that have been *Accounted*

ted as the ſheep for the Slaughters. The late *French Perſecution*, is perhaps the Horribleſt that ever was in the World: and as the Devil of *Mascon* ſeems before to have meant it, in his outcries, upon, *The miſeries preparing for the poor Hugonots!* thus it has been all acted, by a ſingular Fury of the old Dragon inſpiring of his Emiſſaries.

But in reality, *Spiritual Woes*, are the *Principal Woes*, among all thoſe that the Devil would have us undone withal. *Sins* are the worſt of Woes, and the Devil ſeeks nothing ſo much, as to plunge us into *Sins*. When men do commit a Crime for which they are to be Indicted, they are uſually *Mov'd by the Inſtigation of the Devil*. The Devil will put *Ill Men* upon being *worſe*. Was it not he that ſaid in 1 *King* 22. 22. *I will go forth, and be a Lying Spirit in the Mouth of all the Prophets?* Even ſo, the Devil becomes an *Unclean* Spirit, a *Drinking* Spirit, a *Swearing* Spirit, a *Worldly* Spirit, a *Paſſionate* Spirit, a *Revengful* Spirit, and the like, in the Hearts of thoſe that are already too much of ſuch a Spirit; and thus, they become Improv'd in Sinfulneſs. Yea, the Devil will put *Good Men* upon doing *Ill*. Thus we read, in 1 *Chron.* 21. 1. *Satan provoked David to Number Iſrael.* And ſo, the Devil *provokes* men that are Eminent in Holineſs, unto ſuch Things as may become eminently pernicious; he *provokes* them eſpecially unto *Pride*, and unto many unſuitable Emulations. There are likewiſe moſt lamentable Impreſſions, which the Devil makes upon the *Souls* of men, by way of puniſh-

ment

ment upon them for their *Sins*. 'Tis thus, when an Offended God, puts the *Souls* of men over into the Hands of that Officer, *Who has the Power of Death, that is, the Devil.* It is the woful misery of Unbelievers, in 2 Cor. 4. 4. *The God of this World has blinded their minds.* And thus it may be said of those Woful Wretches, whom the *Devil* is a God unto, *The Devil so Muffles them, that they cannot see the things of their Peace.* And, *The Devil so Hardens them, that nothing will awaken their cares about their Souls:* How come so many to be *Seared* in their Sins? 'Tis the Devil, that with a Red Hot Iron fetch't from his Hell, does *cauteriſe* them. Thus 'tis, till perhaps at laſt they come to have a *Wounded Conſcience* in them, and the Devil has often a ſhare in their Torturing and Confounding Anguiſhes. The *Devil* who Terrify'd *Cain*, and *Saul*, and *Judas*, into Deſperation, ſtill becomes a *King of Terrors*, to many Sinners, and frights them from laying hold on the Mercy of God in the Lord Jeſus Chriſt. In theſe regards, *Wo to us, when the Devil comes down upon us.*

Propoſition V.

Toward the *End* of his *Time* the *Deſcent* of the *Devil* in *Wrath* upon the World, will produce more *woful Effects*, than what have been in *Former Ages.* The *Dying* Dragon, will bite more Cruelly, & ſting more Bloodily than ever he did before: The *Death-pangs* of the Devil will make him to be more

of

of a *Devil* than ever he was; and the Furnace of this *Nebuchadnezzar* will be heated *ſeven times* hotter, juſt before its putting out.

We are in the firſt place, to Apprehend, That there is a *Time* fixed and ſtated by God, for the Devil to enjoy a Dominion over our *ſinful* and therefore *woful* World. The *Devil* once Exclaimed, in Mat. 8. 29. *Jeſus, thou Son of God, art thou come hither to Torment us before our Time?* It is plain, That until the *Second* Coming of our Lord the *Devil* muſt have a *Time* of plaguing the World which he was afraid, would have Expired at His *Firſt.* The Devil is, *By the wrath of God, the Prince of this World*; and the *Time* of his Reign, is to continue until the *Time*, when our Lord Himſelf ſhall, *Take to Himſelf, his great Power and Reign.* Then 'tis that the Devil ſhall hear the Son of God ſwearing with loud Thunders againſt him, *That Time ſhall now be no more!* Then ſhall the Devil with his Angels, receive their Doom, which will be, *Depart into the Everlaſting Fire prepared for you.*

We are alſo to Apprehend, that in the *mean time* the Divel can give a ſhrowd gueſs, when he draweth near to the *End of his Time.* When he ſaw Chriſtianity enthron'd among the *Romans*, it is here ſaid in our *Rev*, 12 12, *He knows he hath but a ſhort time.* And how does he *know* it? Why, *Reaſon* will make the Divel to *know* that God won't ſuffer him to have *the Everlaſting Dominion*; & that when God has once begun to reſcue the world out of his hand

He

Hee'l go through with it, until *The Captives of the mighty shall be taken away and the prey of the Terrible shall be delivered.* But the Divel will have *Scripture* also, to make him *Know* that when his Antichristian *Vicar* the *seven headed Beast* on the *seven-hilled* City, shall have spent his determined years, *he* with his *Vicar* must unavoidably go down into the *Bottomless Pitt*.. It is not Improbable, that the Divel often hears the *Scripture* expounded in our congregations; yea that we never Assemble without a *Satan* among us. As there are some Divines, who do with more uncertainty conjecture, from a *certain* Place in the Epistle to the *Ephesians*, That the Angels do sometimes come into our Churches, to gain some Advantage from our Ministry. But be sure our *Demonstrable Interpretations*, may give Repeated Notices to the Divel, *That his time is almost out*: and what the preacher says unto the *Young Man*, *Know thou, that God will bring thee into Judgment!* THAT may our Sermons tell unto that *Old Wretch*, *Know thou, that the time of thy Judgment is at hand*;

But we must now, likewise, Apprehend, that in *such a time*, the *Woes* of the world, will be heightened, beyond what they were at *any Time* yet from the foundation of the world. Hence 'tis, that the Apostle has forewarned us, in 2. *Tim.* 3. 1. *this know, that in the last days, perillous times shall come.* Truly, when the Divel *knows*, that he is got into his *Last days*, he will make *Perillous Times* for us; the times will grow more full of *Divels*, and therefore more full of *Perils*, than ever they were before. Of this if we

would *Know*, what cauſe is to be aſſigned; It is not la
only, becauſe the *Divel* growes more *Able* and mor of t
Eager to Vex the world; but alſo, and cheefly, Be*ne*, t
cauſe the world is more *worthy* to be Vexed by th t m
Divel, than ever heretofore. The *Sins* of men in thi Wri
Generation, will be more *mighty Sins*, than thoſe of the r t
Former Ages; men will be more Accurate & Exqui Hur
ſite, & Refined in the Arts of *Sinning*, than they uſe t he
be. And beſides, their own ſins, the ſins of all the Forme may
Ages will alſo lie upon the ſinners of this generation *ecti*
Do we ask why the *miſchievous powers of darkneſs* ar nan
to prevail more in our days, than they did in thoſ the
that are paſt & gone! Tis becauſe that men by ſinnin will
over again the ſins of the Former days, have a *Fellow* He
ſhip with all thoſe unfruitful works of darkneſs. As 'twa ſay
ſaid in *Math.* 23. 36. *All theſe things ſhall come upon thi ond*
generation; ſo, the men of the *Laſt generation*, will find I
themſelves involved in the guilt of all that went be tho
fore them. Of Sinners tis ſaid, *They Heap up Wrath* tow
and the ſinners of the *Laſt generations* do not only add Re
unto the *Heap* of ſin that has been pileing up, ever for
ſince the Fall of man, but they Intereſt themſelves cal
in every ſin of that enormous Heap. There has wo
been a *Cry* of ſin in all Former Ages going up to God Di
That the Divel may come down! and the ſinners of do
the *Laſt generations*, do ſharpen and louden that *cry*, the
till the thing do come to paſs, as Deſtructively as Ir- W
remediably. From whence it follows, that the Thrice *Tu*
Holy God, with His Holy Angels, will now after a T
ſort more *Abandon* the World, than in the former ca
Ages. The Roaring Impieties of the *Old World*, w

not last gave Mankind such a Distast in the Heart nor of the Just God, that he came to say, *It Repents Me, that I have made such a Creature*! And however, that may be but a witty Fancy, in a Late Learned this Writer, that the *Earth* before the Flood was nearer to the *Sun*, than it is at this Day; and that Gods Hurling down the *Earth* to a further Distance from the *Sun*, were the cause of that Flood; yet we may fitly enough say, that men perished by a *Reflection* from the God of Heaven. Thus, the Enhanc'd Impieties of this *our World*, will Exasperate the Displeasure of God, at such a rate, as that he will more *Cast us off*, than heretofore; until at last, He do with a more than ordinary Indignation say, *Go Devils; do you take them, and make them beyond all former measures miserable*!

If Lastly, We are inquisitive after Instances of those Aggravated *Woes*, with which the Devil will towards the *End* of his *Time* assault us; Let it be Remembred, That all the Extremities which were foretold by the *Trumpets* and the *Vials* in the Apocalyptic Schemes of these things, to come upon the world, were the *woes* to come from the *wrath* of the Divel, upon the *shortning* of his *Time*, The horrendous desolations that have come upon mankind, by the Irruptions of the old *Barbarians* upon the Roman World, and then of the *Saracens*, and since, of the *Turks*, were such *woes*, as men had never seen before. The Infandous *Blindness* and *Vileness* which then came upon mankind, and the Monstrous *Croisadoes* which thereupon carried the Roman world by the

Millions

Millions together unto the ſhambles, were alſo ſu *woes* as had never yet had a Parallel. And yet the were ſome of the things here intended, when it w ſaid, *wo! For the Divel is come down in Great wrat having but a ſhort Time.*

But beſides all theſe things, and beſides the I creaſe of *Plagues* & *Wars*, and *Storms*, and *Intern Maladies* now in our days, there are eſpecially tw moſt extraordinary *Woes*, one would fear, will theſe days become very ordinary. One *Woe* th may be look'd for is, A frequent Repetition *Earthquakes*, and this perhaps by the energy of t Divel in the *Earth*. The Divel will be clap't up, a Priſoner in or near the Bowels of the earth, whe once that *Conflagration* ſhall be diſpatch'd, whic will make, *The New Earth wherein ſhall dwell Rig teouſneſs*; and that *Conflagration* will doubtleſs much promoted, by the Subterraneous *Fires*, whic are a cauſe of the *Earthquakes* in our Dayes. A cordingly, we read, *Great Earthquakes in divers pl ces*, enumerated among the Tokens of the *Tim* approaching, when the Devil ſhall have no longe *Time*. I ſuſpect, That we ſhall now be viſite with more Uſual, and yet more Fatal *Earthquake* than were our Anceſtors; inaſmuch as the *Fir* that are ſhortly to, *Burn unto the Loweſt Hell, an ſet on Fire the Foundations of the Mountains*, wi now get more Head than they uſe to do; an it is not impoſſible, that the Devil, who is e' long to be puniſhed in thoſe *Fires*, may aforehan augment his Deſert of it, by having an hand i

uſin

ſing ſome of thoſe *Fires*, for our Detriment. Learned Men have made no ſcruple to charge the Devil with it; *Deo permittente, Terræmotus cauſat.* The Devil ſurely, was a party in the *Earthquake*, whereby the Vengeance of God, in one black Night ſunk Twelve conſiderable Cities of *Aſia*, in the Reign of *Tiberius*. But there will be more ſuch *Cataſtrophe*'s in our Dayes! *Italy* has lately been *Shaking*, till its *Earthquakes* have brought Ruines at once upon more than thirty Towns; but it will within a little while, *ſhake* again, and *ſhake* till the Fire of God have made an Entire *Etna* of it. And behold, This very Morning, when I was intending to utter among you ſuch Things as theſe, we are caſt into an *Heartquake* by Tidings of an *Earthquake* that has lately happened at *Jamaica*: an horrible *Earthquake*, whereby the *Tyrus* of the Engliſh *America*, was at once pull'd into the Jawes of the Gaping and Groaning Earth, and many Hundreds of the Inhabitants buried alive. The Lord ſanctifie ſo diſmal a Diſpenſation of his Providence, unto all the *American* Plantations! But be aſſured, my Neighbours, the *Earthquakes* are not over yet! We have not yet ſeen *the Laſt*. And then, Another *Wo* that may be Look'd for is, The Devils being now let Looſe in *preternatural Operations* more than formerly; & perhaps in *Poſſeſſions* & *Obſeſſions* that ſhall be very marvellous. You are not Ignorant, That juſt before our Lords *Firſt Coming*, there were moſt obſervable Outrages committed by the Devil upon the Children of Men:

And

And I am ſuſpicious, That there will again be an u
uſual Range of the Devil among us, a little befo
the *Second Coming* of our Lord, which will be,
give the laſt ſtroke in, *Deſtroying the Works of t*
Devil. The *Evening Wolves* will be much abroa
when we are near the *Evening* of the World. Th
Devil is going to be Diſlodged of the *Air*, where h
preſent Quarters are; God will with flaſhes of h
Lightning upon him, cauſe him to *fall as Lightni*
from his Ancient Habitations: And the *Rai*
Saints will there have a *New Heaven*, which, W
expect according to the Promiſe of God. Now, a litt
before this thing, you'l be like to ſee the *Devi*
more *ſenſibly* and *viſibly* Buſy upon *Earth* perha
than ever he was before: You ſhall oftner hear
bout *Apparitions* of the Devil, and about poor pe
ple ſtrangely Bewitched, *Poſſeſſed* and *Obſeſſed*, b
Infernal Fiends. When our Lord is going to
up His Kingdom, in the moſt *ſenſible* and *viſib*
manner that ever was, and in a manner anſwer
the *Tranſfiguration* in the Mount, it is a thouſan
to one, but the Devil will in ſundry parts of th
World, aſſay the like for Himſelf, with a moſt
piſh Imitation: and Men, at leaſt in *ſome* Corne
of the World, and perhaps in *ſuch* as God ma
have ſome ſpecial Deſigns upon, will to their Co
be more Familiarized with the *World of Spiri*
than they had been formerly.

So that, in fine, if juſt before the *End* when th
Times of the Jews were to be finiſhed, a man the
ran about every where, crying, *Woto the Nation!*

the City! Wo to the Temple! Wo! Wo! Wo! Much more may the descent of the Devil, just before his *End*, when also the *Times of the Gentiles* will be finished, cause us to cry out, *Wo! Wo! Wo! because of the Black things that Threaten us!*

But it is now Time to make our Improvement of what has been said. And, first, we shall entertain ourselves with a few *Corollaries*: deduced from what has been thus asserted.

Corollary I.

What cause have we to bless God, for our preservation from the *Devils wrath*, in this which may too reasonably be call'd the *Devils World*! While we are in, *this present evil world*, We are continually surrounded with swarms of those Devils, who make this *present world*, become so *evil*. What a wonder of Mercy is it, that no *Devil* could ever yet make us prey of us! We can set our foot no where but we shall tread in the midst of most Hellish *Rattle-Snakes*; and one of those *Rattle-Snakes* once thro' the mouth of a Man on whom he had Seized, hissed out such a Truth as this, *If God would but let me loose upon you, I should find enough in the Best of you all, to make you all mine.* What shall I say? The *Wilderness* thro' which we are passing to the *Promised Land*, is all over fill'd with, *Fiery flying Serpents.* But blessed be God; None of them have hitherto so fastned upon us, as to confound us utterly! All our way to Heaven, lies by the *Dens of Lions*;

Lions, and the *Mounts of Leopards*; there are incre
dible Droves of Divels in our way. But have w
safely got on our way thus far? O let us be thank
ful to our Eternal preserver for it. It is said i
Psal. 76. 10. *Surely the wrath of Man shall prai*
thee, and the Remainder of wrath shalt thou restrai
But *surely* It becomes us to praise God, in that w
have yet sustain'd no more Damage by the *wra*
of the Devil, and in that he has restrain'd that O
verwhelming *wrath*. We are poor Travellers in
World, which is as well the Devils *Field*, as the D
vils *Gaol*; a World, in every Nook whereof, th
Devil is encamped, with *Bands of Robbers*, to pe
ter all that have their *Face looking Zion-ward*: An
are we all this while preserved from the undoin
Snares of the *Devil*! it is, *Thou, O keeper of Isra*
that hast hitherto been our Keeper! And therefore
Bless the Lord, O my soul, Bless his Holy Nam
who has redeemed thy Life from the Distroyer!

Corollary. II.

We may see the rise of those multiply'd magnify'
and Singularly stinged Afflictions, with which *ag*
or *dying* Saints frequently have their *Death* Pre
ced, & their *Age* embittered. When the Saints
God are going to leave the World, it is usuall
a more *Stormy World* with them, tha
ever it was; and they find more *Vanity*, and mor
Vexation in the world than ever they did befor
It is true, *That many are the afflictions of the Righteo*
bu

ut a little before they bid adieu to all those many *afflictions*, they often have greater, harder, Sorer, oads thereof laid upon them, than they had yet ndured. It is true, *That thro' much Tribulation we ust enter in the Kingdom of God*; but a little before ur *Entrance* thereinto, our *Tribulation* may have some harper accents of Sorrow, than ever were yet upon . And what is the cause of this! It is indeed the *Faithfulness of our God unto us*, that we should find e *Earth* more full of *Thorns* and *Briars* than ever, ust before he fetches us from *Earth* to *Heaven*; hat so we may go away the more willingly, the more easily, and with less Convulsion, at his calling or us. O there are *ugly Ties*, by which we are astned unto this world; but God will by *Thorns nd Briars* tear those *Ties* asunder. But, *Is not the Hand of Joab here*? Sure, There is the *wrath* of the *Devil* also in it. A little before we step into Heaven, the *Devil* thinks with himself, *My time to abuse that Saint is now but short*; *what Mischief I am to do that Saint, must be done quickly, if at all*; *he'l shortly be out of my Reach for ever.* And for this cause he will now fly upon us with the Fiercest Efforts and Furies of his *Wrath*. It was allowed unto the *Serpent*, in Gen. 2. 15. *To Bruise the Heel.* Why, at the *Heel*, or at the *Close*, of our Lives, he *Serpent* will be nibbling, more than ever in our Lives before: and it is, *Because now he has but a short time.* He knows, That we shall very shortly

be

be, *Where the Wicked ceaſe from Troubling, and whe the Weary are at Reſt*; wherefore that *Wicked* o will now *Trouble* us, more than ever he did, and w ſhall have ſo much *Diſreſt*, as will make us mo *weary* than ever we were, of things here below.

Corollary. III

What a Reaſonable Thing then is it, that they whe *Time* is but *ſhort*, ſhould make as great *Uſe* of the *Time*, as ever they can! I pray, let us learn ſome *goo* even from the *Wicked One* himſelf. It has been a viſed, *Be Wiſe as Serpents*: why, there is a peece *Wiſdom*, whereto that *old Serpent*, the Divel himſe may be our Monitor. When the Divel perceives h *Time* is but *ſhort*, it puts him upon *Great Wra* But how ſhould it be with *us*, when we perceive tha our *Time* is but *ſhort?* why, it ſhould put us upon *Gre Work*. The motive which makes the Divel to be mo full of *wrath*, ſhould make us more full of *warmt* more full of *watch*, and more full of *All Diligence make our Vocation, and Election ſure*. Our *Pace* in ou Journey *Heaven-ward*, muſt be Quickened, if ou *ſpace* for that Journey be ſhortened: even as Iſra went further the *two laſt* years of their Journey *C nann-ward* than they did in *Thirty eight* years before The Apoſtle brings this, as a *ſpur* to the Devotions o Chriſtians, in. 1. *Cor.* 7. 29. *This I ſay, Brethren, th time is ſhort*. Even ſo, *I ſay* this day; ſome things lay before you, which I do only *think*, or *gueſs*, bu here is a thing which I venture to *ſay* with all th freedom

freedom Imaginable. You have now a *Time* to *Get* good; even a *Time* to make sure of *Grace and Glory, and every good thing*, by true Repentance; But, *This I say, the time is but short.* You have now *Time* to *Do* good; even to *serve out your generation*, as by the *Will*, so for the *Praise* of God; *But, This I say the time is but short.* And what I say thus to *All* People, I say to *Old* People, with a Peculiar Vehemency: Syrs, It Cannot be long, before your *Time* is out; there are but a few Sands Left in the glass of your *Time*: And it is of all things the saddest, for a man to say, *My Time is done but my work undone!* O then, *To work* as fast as you can; and of Soul-Work, and Church-Work, Dispatch as much as ever you can. Say to all *Hindrances*, as the Gracious *Jeremiah Burrows* would sometimes to *Visitants*: *You'l excuse me if I ask you to be short with me, for my work is great, and my Time is but short.* Methinks every *Time*, we hear a clock, or see a watch, we have an Admonition given us, That our *Time* is upon the *wing*, and it will all be gone within a little while. I Remember I have read of a famous man, who having a *Clock-Watch* long Lying by him, out of Kilture in his Trunk, it unaccountably Struck *Eleven* just before he *Dy'd*. Why, there are many of you, for whom I am to do that office this day: I am to tell you, *You are come to your Eleventh Hour*; there is no more than a *Twelfth Part* at most, of your life yet behind. But if we neglect our business, till our *short Time* shall be reduced into *None*, then, *wo to us, for the great wrath of God will send us down from whence there is no Redemption.*

Corollary. IV.

How wellcome ſhould a *Death in the Lord*, b
unto them, that belong not unto the *Divel*, but un
the Lord! While We are ſojourning in this worl
we are in what may upon too many accounts be c
led *The Divels Country*: we are where the *Divel* m
Come down upon us in *Great Wrath* continuall
The day when God ſhall take us out of this worl
will be, *The Day when the Lord will deliver us from t*
Hand of all our enemies, and from the Hand of Sata
In ſuch a day, why ſhould not our Song be that
the Pſalmiſt, *Bleſſed be my Rock, and let the God*
my Salvation be Exalted! While we are here, w
are in *the Valley of the ſhadow of Death*; and wh
is it that makes it ſo! Tis becauſe the *Wild Beaſts*
Hell are lurking on every ſide of us, & every minu
ready to Salley forth upon us. But our *Death* w
fetch us out of that *Valley*, and carry us where w
ſhall be, *For ever with the Lord.* We are now u
der the daily *Buffetings* of the Divel, and he do
moleſt us with ſuch *Fiery Darts*, as cauſe us even
cry out, *I am weary of my Life.* Yea, but are w
as *Willing to Dy*, as, *Weary of Life?* Our Death w
then ſoon ſet us where we cannot be Reach'd b
the, *Fiſt of Wickedneſs*: and where the, *Perfect ca*
not be ſhotten at. It is ſaid, in Rev. 14. 13. *Bleſſ*
are the Dead, which Dy in the Lord, They Reſt fro
their Labours. But we may ſay, *Bleſſed are the De*
in the Lord, inaſmuch they Reſt from the Devils! O
Dyi

ing will be but our *Taking Wing*: When, attend-
with a Convoy of Winged Angels, we shall be
nvey'd into that Heaven, from whence the *De-*
ord, having been thrown, he shall never more come
ut un ither after us. What if God should now say to
worl, as to *Moses, Go up and Dy!* As long as we *Go up*,
s be c hen we *Dy*, Let us receive the Message with a
el m yful Soul; we shall soon be there, where the
inuall evil can't *Come Down* upon us. If the, *God of*
worl *Life*, should now send that Order to us, which
from e gave to *Hezekiah, Set thy House in Order, for thou*
Sata alt Dy, and not Live; We need not be cast into
that ch deadly Agonies thereupon, as *Hezekiah* was:
God We are but going to that *House*, the Golden Doors
re, whereof, cannot be Entred by the Devil that here
l whid use to Persecute us. Methinks, I see the De-
Beasts arted *Spirit* of a Believer, Triumphantly carried
minu hro' the Devils *Territories*, in such a Stately and
ath w fiery, Chariot, as the *Spiritualizing Body* of *Elias*
ere w ad; methinks, I see the Devil, with whole Flocks
ow u f *Harpies*, grinning at this Child of God, but un-
e do ble to fasten any of their Griping Talons upon
ven him: And then, upon the utmost Edge of our
are w *Atmosphære*, methinks I over-hear the Holy Soul,
th w with a most Heavenly Gallantry deriding the
h'd D feated Fiend, and saying, *Ah! Satan! Return*
ect ca o thy Dungeons again; I am going where thou canst
Bles not come for ever! O 'tis a Brave Thing so to
t fro Dy! And especially so to Dy, in *Our Time*. For,
e De tho' when we call to mind, *That the Devils* Time
! O *is now but short*, it may almost make us wish to
Dyi

Live unto the *End* of it; and to ſay with the Pſalmiſt, *Becauſe the Lord will ſhortly appear in Glory, to Build up Zion. O my God, Take me away in the midſt of my Dayes!* Yet when we bear in mind, *That the Devils Wrath is now moſt Great*, it would make one willing to be, *Out of the Way.* Inaſmuch as now is the Time for the doing of thoſe things in the proſpect whereof *Balaam* long ago cry'd out, *Who ſhall live when ſuch Things are done!* We ſhould not be extraordinately loth to *Dy* at ſuch a Time. In a word, The *Times* are ſo *Bad*, that we may well count it, as *Good* a *Time* to Dy in, as ever we ſaw.

Corollary. V.

Good News for the *Iſrael* of God, and particularly for His *New-Engliſh Iſrael!* If the Devils *Time* were above a *Thouſand Years ago*, pronounced, *Short*. What may we ſuppoſe it now in *Our* Time? Surely *We* are not a *Thouſand Years* diſtant from thoſe Happy *Thouſand Years* of reſt and peace, and [which is better] *Holineſs*, reſerved for the people of God in the latter days; and if we are not a *Thouſand Years* yet ſhort of that Golden Age, there is cauſe to think, that we are not an *Hundred.* That the bleſſed *Thouſand Years* are not yet begun, is abundantly clear from this, *We do not ſee the Devil bound*; No, the Devil was never more let *Looſe* than in our *Days*; and it is very much that any ſhould imagine other-wiſe

ise: But the same thing that proves the *Thousand* ars of Prosperity for the Church of God, UN-ER THE WHOLE HEAVEN, to be ot yet *Begun*, do's also prove, that it is not very r *Off*; and that is the prodigious *Wrath* with hich the Devil do's in our Days Prosecute, yea, esolate the World. Let us cast our Eyes almost here we will, and we shall see the *Devils* Domi-ering at such a rate as may justly fill us with a-nishment; it is Quæstionable whether *Iniquity* er were so Rampant, or whether *Calamity* were er so Pungent, as in this Lamentable *Time*; We ay truly say, *Tis the Hour and the Power of Darkness.* t, tho' the *Wrath* be so *Great*, the *Time* is but *Short*: hen we are perplexed with the *Wrath* of the De-, the *Word* of our God at the same time unto us, that, in Rom. 16. 20. *The God of Peace shall bruise Satan under your feet SHORTLY.* SHORTLY, didst ou say, Dearest Lord! O! Gladsome word! A-en, *Even so, Come, Lord! Lord Jesus, Come Quick-!* *We shall never be rid of this Troublesome Devil, till, ou do come to Chain him up!*

But because the people of God, would willingly told *Whereabouts* we are with reference to the *ath and the Time*, of the Devil, you shall give me ve humbly to set before you a few, *Conjec-s.*

The first Conjecture.

The Devils *Eldest Son* seems to be towards the

End

End of his laſt *Half-time*; and if it be ſo, the I
vils *Whole-time*, cannot but be very near it's E
It is a very ſcandalous thing that any *Proteſt*
ſhould be at a loſs where to find, *The Anti-Ch*
But, we have ſufficient Aſſurance, that the Durat
of *Antichriſt*, is to be but for a *Time*, and for Ti
and for *Half a time*; that is for *Twelve-hundred*
Sixty Years. And indeed, thoſe *Twelve Hund*
and Sixty years, were the very Spott of *Time* left
the *Devil*, and meant when 'tis here ſaid, *He has*
a ſhort time. Now, I ſhould have an *Eaſy Time*
it, if I were never put upon an *Harder Task*, t
to produce what might render it extrea
probable, That Antichriſt entred his laſt *Half-t*
or the Laſt *Hundred* and *Fourſcore* years of his Rei
at or ſoon *after* the Celebrated *Reformation* wh
begun at the year 1517 in the former Century.
deed, it is very agreeable to ſee how Antichriſt t
Loſt *Half* of his Empire; and how that *Half* wh
then became *Reformed*, have been upon many
counts little more than *Half-Reformed.* But by
Computaion, we muſt needs bee within a
few years of ſuch a *Mortification* to befall the
of *Rome*, as that Antichriſt who ha's lately been p
ting (what proves no more laſting than) a T
nacle in the Glorious Holy Mountain between the S
muſt quickly, *Come to his End and none ſhall help*
So then, within a very little while, we ſhall ſee
Devil ſtript of the Grand, yea, the Laſt, *Veh*
wherein he will be capable to abuſe our W
The *Fires*, with which, *That Beaſt*, is to be co

ned, will so singe the Wings of the *Devil* too, that e shall no more set the Affairs of *this* world on *Fire*. Yea, they shall both go into the same *Fire*, to be *tor-mented for ever and ever.*

The Second Conjecture.

That which is, perhaps, the greatest Effect of the *Divels Wrath*, seems to be in a manner at an *end*: and this would make one hope that the *Divels Time* cannot be far from its *end*. It is in PERSECUTION, that the *wrath* of the Divel uses to break forth, with its greatest Fury. Now there want not Probabilities, that the *Last Persecution* intended for the Church of God, before the Advent of Our Lord, has been upon it. When we see the, *Second Wo Passing away*, we have a fair signal given unto us, *That the Last Slaughter of our Lords Witnesses is over*: and then what QUICKLY followes? The Next thing is, *The Kingdomes of this World, are become the Kingdomes of Our Lord, and of His Christ*: and then *Down* goes the Kingdome of the Divel, so that he cannot any more *come down* upon us. Now, the Irrecoverable & Irretrievable Humiliations that have Lately befallen the *Turkish Power*, are but so many Declarations of the, *Second Wo Passing away*. And the dealings of God with the *European* parts of the world, at this day, do further strengthen this our Expectation. We *do* see, *At this Hour a great Earth-Quake all Europe over*: and we *shall* see, that this *Great Earth-quake*, and these great Commotions, will

but

but Contribute unto the Advancement of Our Lords Hitherto-Depreſſed Intereſts. Tis alſo to be Remark'd that, A Diſpoſition to Recognize the *Empire* of God over the *Conſcience* of man, does now prevail more in the world than formerly; & God from on High more touches the Hearts of Princes & Rulers with an Averſeneſs to Perſecution. Tis Particularly the unſpeakable Happineſs of the Engliſh Nation to be under the Influences of that Excellent Queen, who could ſay, *Inasmuch as a man cannot make himſelf Believe what he will, why ſhould we Perſecute men for not Believing as we do! I wiſh I could ſee all good men of one mind; but in the mean time I pray, let them however Love one another.* Words Worthy to be written in Letters of Gold! and by *us* the more to be conſidered, becauſe to one of *Ours* did that Royal Perſon Expreſs Her Self ſo Excellently, ſo Obligingly. When the late King *James* publiſhed his Declaration for, *Liberty of Conſcience*, a Worthy Divine in the Church of *England*, then ſtudying the *Revelation*, ſaw cauſe upon *Revelational* Grounds, , to Declare himſelf in ſuch words as theſe, *Whatſoever others may intend or deſign by this Liberty of Conſcience, I cannot believe, that it will ever be recalled in* England, *as long as the World ſtands.* And you know how Miraculouſly the *Earth Quake* which then immediately came upon the Kingdom, has eſtabliſhed that *Liberty*! But that which exceeds all the tendencies this way, is, The Diſpenſation of God at this Day, towards the bleſſed *Vaudois*. Thoſe Renowned *Waldenſes*, which were a ſort of *Root* unto all the Proteſtant Churches,

were

were never dissipated, by all the Persecutions of many Ages, till within these few years, the *French* King and the *Duke of Savoy* Leagued for their Dispation. But just *Three years and half after* the *scattering* of that Holy people, to the Surprise of all the world, a *Spirit of life from God* is come into them; and having with a Thousand Miracles Repossessed themselves of their antient Seats, their Hot *Persecutor* is become their great *Protector*. Whereupon the Reflection of the Worthy person, that writes the story is, *The Churches of* Piemont, *being the Root of the Protestant Churches, They have been the first Established; the Churches of other places, being but the Branches, shall be Established in due time, God will deliver them speedily, He has already delivered the Mother, and He will not Long leave the Daughter behind: He will Finish what he has Gloriously begun!*

The Third Conjecture.

There is a *Little Room* for Hope, that the *Great Wrath* of the Devil, will not prove the Present Ruine of our poor *New-England* in particular. I believe, there never was a poor Plantation, more Pursued by the *Wrath* of the *Devil*, than our poor *New-England*; and that which makes our Condition very much the more deplorable is, That the *Wrath* of the *Great God* Himself, at the same Time also presses hard upon us. It was a Rowsing *Alarm* to the Devil, when a great Company of English *Protest-*

Proteſtants and *Puritans*, came to Erect Evangelical Churches, in a corner of the World, where he had Reign'd without any Controll for many Ages; and it is a vexing *Eye-ſore*, to the Devil that our Lord Chriſt ſhould be known, and own'd, and preached in this *Howling Wilderness*. Wherefore he has left no *Stone Unturned*, that he might undermine his Plantation, and force us out of our Country.

Firſt, The Indian *Powawes*, uſed all their Sorceries to moleſt the Firſt Planters here; but God ſaid unto them, *Touch them not*! Then *Seducing Spirits*, came to *Root* in this Vineyard, but God ſo Rated them off, that they have not prevail'd much further than the Edges of our Land. After this, we have had a continual *Blaſt* upon ſome of our principal Grain, Annually diminiſhing a vaſt part of our *Ordinary Food*. Herewithal, Waſting *Sickneſſes*, eſpecially Burning, and Mortal Agues, have Shot the Arrows of Death in at our Windows. Next, We have had many Adverſaries of our own Language, who have been perpetually aſſaying to deprive us of thoſe *Engliſh Liberties*, in the Encouragement whereof theſe Territories have been Settled. As if this had not been enough; The *Tawnies* among whom we came, have Watered our Soyl, with the Blood, of many Hundreds of our Inhabitants. Deſolating *Fires* alſo have many times laid the chief Treaſure of the whole Province in Aſhes. As for *Loſſes* by Sea, *they*

have

have been multiply'd upon us: and particularly in the present *French War*, the whole English Nation have observed, That no part of the Nation has proportionably had so many Vessels taken, as our poor *New-England*. Besides all which, now at last the Devils are (if I may so speak) *in Person* come down upon us, with such a *Wrath*, as is justly *much*, and will quickly be *more*, the Astonishment of the World. Alas, I may Sigh over *this* Wilderness, as *Moses* did over *his*, in Psal. 90. 7, 9. *We are consumed by thine Anger, and by thy Wrath we are* Troubled: *All our Dayes are passed away in thy Wrath.* And I may add this unto it, *The Wrath of the Devil tooh as been* Troubling *and Spending of us, all our Dayes.*

But what will become of this poor *New-England* after all? Shall we Sink, Expire, Perish, before the *Short* Time of the Devil shall be finished? I must confess, That when I consider the lamentable *Unfruitfulness* of men, among us, under as powerful and perspicuous Dispensations of the Gospel, as are in the World; and when I consider the Declining State of the *Power of Godliness* in our Churches, with the most horrible Indisposition that perhaps ever was, to Recover out of this Declension; I cannot but *Fear* lest it comes to this, and lest an *Asiatic* Removal of Candlesticks come upon us. But upon some other Accounts, I would fain *Hope* otherwise; and I will give *you* therefore the opportunity to Try what Inferences may be drawn from these probable Prognostications.

I ſay, Firſt, That ſurely, *America's* Fate, muſt at the long run, include *New-Englands* in it. What was the Deſign of our God, in bringing over ſo many *Europæans* hither of later years? Of what Uſe or State will *America* be, when the *Kingdom of God* ſhall come? If it muſt all be the Devils propriety, while the *Saved Nations* of the other Hæmiſphere, ſhall be, *Walking in the Light of the New Jeruſalem*, Our *New-England* has then, 'tis likely, done all that it was Erected for. But if God have a Purpoſe to make here a Seat for any of, *Thoſe Glorious Things, which are ſpoken of Thee, O thou City of God*; then even Thou, O *New-England*, art within a very little while of Better Dayes than ever yet have Dawn'd upon thee.

I ſay, *Secondly*, That tho' there be very *Threatning* Symptoms on *America*, yet there are ſome *Hopeful* ones. I confeſs, when one thinks upon the crying Barbarities with which the moſt of thoſe *Europæans* that have Peopled this New world, became the Maſters of it; it looks but *Ominouſly*. VVhen one alſo thinks, How much the way of Living in many parts of *America*, is utterly Inconſiſtent with the very Eſſentials of *Chriſtianity*; yea, how much Injury and Violence is therein done to *Humanity* it ſelf; it is enough to Damp the Hopes of the moſt Sanguine Complexion. And the *Frown* of Heaven which has hitherto been upon Attempts of better Goſpelliizing the Plantations, conſidered, will but increaſe the *Damp*. Nevertheleſs, on the other ſide, what ſhall be ſaid of all the

Promiſes

Promises, That our *Lord Jesus Christ shall have the uttermost parts of the* Earth *for his Possession*? and of all the *Prophecies*, That *All the ends of the* Earth *shall Remember and* Turn *unto the Lord*? Or does it look *Agreeably*, That such a Rich Quarter of the VVorld, equal in some Regards to all the Rest, should never be out of the *Devils* Hands, from the first Inhabitation unto the Last Dissolution of it? No sure; why may not the *last* be the *first*? and the *Sun of Righteousness* come to shine *Brightest*, in Climates which it Rose *Latest* upon!

I say, *Thirdly*, That *as* it fares with *Old England*, so it will be most likely to fare with *New-England*. For which cause, by the way, there may be more of the Divine Favour in the present Circumstances of our Dependence on *England*, than we are well aware of. This is very sure, if matters *Go Ill* with our *Mother*, her poor American *Daughter* here, must feel it; nor could our former Happy Settlement have hindred our Sympathy in that Unhappiness. But if matters *Go Well* in the Three Kingdoms; as long as God shall Bless the English Nation, with Rulers that shall Encourage *Piety*, *Honesty*, *Industry*, in their Subjects, and that shall cast a Benign Aspect upon the Interests of our Glorious Gospel, *Abroad* as well as *at Home*; so long, *New-England* will at least keep its Head above Water: and so much the more, for our Comfortable Settlement in such a Form as we are now cast into. Unless, there should be any Singular, Destroying, *Topical Plagues*, whereby an offended God should at last make us

Rise;

I ſay, Firſt, That ſurely, *America's* Fate, muſt at the long run, include *New-Englands* in it. What was the Deſign of our God, in bringing over ſo many *Europæans* hither of later years? Of what Uſe or State will *America* be, when the *Kingdom of God* ſhall come? If it muſt all be the Devils propriety, while the *Saved Nations* of the other Hæmiſphere, ſhall be, *Walking in the Light of the New Jeruſalem*, Our *New-England* has then, 'tis likely, done all that it was Erected for. But if God have a Purpoſe to make here a Seat for any of, *Thoſe Glorious Things, which are ſpoken of Thee, O thou City of God*; then even Thou, O *New-England*, art within a very little while of Better Dayes than ever yet have Dawn'd upon thee.

I ſay, *Secondly*, That tho' there be very *Threatning* Symptoms on *America*, yet there are ſome *Hopeful* ones. I confeſs, when one thinks upon the crying Barbarities with which the moſt of thoſe *Europæans* that have Peopled this New world, became the Maſters of it; it looks but *Ominouſly*. VVhen one alſo thinks, How much the way of Living in many parts of *America*, is utterly Inconſiſtent with the very Eſſentials of *Chriſtianity*; yea, how much Injury and Violence is therein done to *Humanity* it ſelf; it is enough to Damp the Hopes of the moſt Sanguine Complexion. And the *Frown* of Heaven which has hitherto been upon Attempts of better Goſpelizing the Plantations, conſidered, will but increaſe the *Damp*. Nevertheleſs, on the other ſide, what ſhall be ſaid of all the

Promiſes

Promises, That our *Lord Jesus Christ shall have the uttermost parts of the* Earth *for his Possession*? and of all the *Prophecies*, That *All the ends of the* Earth *shall Remember and* Turn *unto the Lord*? Or does it look *Agreeably*, That such a Rich Quarter of the VVorld, equal in some Regards to all the Rest, should never be out of the *Devils* Hands, from the first Inhabitation unto the Last Dissolution of it? No sure; why may not the *last* be the *first*? and the *Sun of Righteousness* come to shine *Brightest*, in Climates which it Rose *Lateſt* upon!

I say, *Thirdly*, That *as* it fares with *Old England*, so it will be most likely to fare with *New-England*. For which cause, by the way, there may be more of the Divine Favour in the present Circumstances of our Dependence on *England*, than we are well aware of. This is very sure, if matters *Go Ill* with our *Mother*, her poor American *Daughter* here, must feel it; nor could our former Happy Settlement have hindred our Sympathy in that Unhappiness. But if matters *Go Well* in the Three Kingdoms; as long as God shall Bless the English Nation, with Rulers that shall Encourage *Piety*, *Honesty*, *Industry*, in their Subjects, and that shall cast a Benign Aspect upon the Interests of our Glorious Gospel, *Abroad* as well as *at Home*; so long, *New-England* will at least keep its Head above Water: and so much the more, for our Comfortable Settlement in such a Form as we are now cast into. Unless, there should be any Singular, Destroying, *Topical Plagues*, whereby an offended God should at last make us

Rise;

Riſe ; But, *Alas, O Lord, what other Hive haſt Thou Provided for us!*

I ſay, *Fourthly*, That the *Elder England* will certainly & ſpeedily be Viſited with the *Ancient Loving-kindneſs* of God. When one ſees, how ſtrangely the Curſe of our *Joſhua*, ha's fallen upon the Perſons & Houſes of them, that have attempted the Rebuilding of the *Old* Romiſh *Jericho*, which has there been ſo far demoliſhed, they cannot but ſay, That the *Reformation* there, ſhall not only be maintained, but alſo purſued, proceeded, perfected; and that God will ſhortly there have a *New Jeruſalem*. Or, Let a Man in his Thoughts run over; but the Series of amazing Providences towards the Engliſh Nation for the laſt *Thirty Years*: Let him Reflect, How many *Plots* for the Ruine of the Nation, have been ſtrangely diſcovered? yea, How very unaccountably, thoſe very *Perſons*, yea, I may alſo ſay, and thoſe very *Methods* which were intended for the Tools of that Ruine, have become the Inſtruments, or Occaſions of Deliverances? A man cannot but ſay upon theſe Reflections, as the Wife of *Manoah* once prudently expreſſed her ſelf, *If the Lord were pleaſed to have Deſtroyed us, He would not have ſhow'd us, all theſe things.* Indeed, It is not unlikely, that the Enemies of the Engliſh Nation, may yet provoke ſuch a *Shake* unto it, as may perhaps exceed any that has hitherto been undergone: the Lord prevent the Machinations of his Adverſaries! But, that *Shake* will uſher in the moſt *Glorious Times*, that ever aroſe upon the Engliſh *Horizon*.

As

As for the *French* Cloud which hangs over *England*, tho' it be like to Rain Showers of *Blood* upon a Nation, where the *Blood* of the Blessed Jesus, has been too much treated, as an *Unholy Thing*; yet I believe, God will shortly scatter it: and my Belief is grounded upon a Bottom, that will bear it. If that overgrown *French Leviathan*, should accomplish any thing like a Conquest of *England*, what could there be to hinder him from the Universal Empire of the *West*? But the *Visions* of the Western World, in the *Views* both of *Daniel* and of *John*, do assure us, that whatever Monarch, shall while the *Papacy* continues, go to smallow up the *Ten Kings* which received *Their Power* upon the Fall of the Western Empire, he must miscarry in the Attempt. The *French Phaetons* Epitaph seems written in that, *Sure Word of Prophecy*!

[Since the making of this Conjecture, there are Arriv'd unto us, the News of a Victory obtain'd by the *English* over the *French*, which further confirms our Conjecture; and causes us to sing, *Pharaohs Chariots, and his Host, has the Lord cast down into the Sea*; *Thy Right-hand has dashed in pieces the Enemy*!]

Now, *In the Salvation of* England, the Plantations cannot but *Rejoyce*, and *New-England* also will *be Glad.*

But so much for our *Corollaries*, I hasten to the main Thing designed for your Entertainment. And that is,

An

An Hortatory and Neceſſary
ADDRESS.
To a Country now Extraordinarily Alarum'd by the *Wrath* of the *Devil*. Tis this,

LEt us now make a Good and a Right uſe, o the Prodigious *Deſcent*, which the *Devil*, i *Great Wrath*, is at this day making upon our Land Upon the Death of a Great Man once, an O rator call'd the Town together, crying out, Co *currite Cives, Dilapſa ſunt veſtra Mœnia!* that i *Come together, Neighbours, your Town-Walls, are fal len down!* But ſuch is the Deſcent of the D vil at this day upon ourſelves, that I may truly tell you, *The Walls of the whole World are broke down!* The uſual *Walls* of Defence about mankin have ſuch a Gap made in them, that the very *D vils* are broke in upon us, to Seduce the *Souls*, Tor ment the *Bodies*, Sully the *Credits*, and conſume th *Eſtates* of our Neighbours, with Impreſſions both a *Real* and as *Furious*, as if the *Inviſible* World were be coming *Incarnate*, on purpoſe for the vexing of us And what uſe ought now to be made of ſo Tre mendous a diſpenſation? We are engaged in *Faſt* this day; but ſhall we try to fetch, *Meat ou of the Eater*, and make the *Lion* to afford ſome *Hon* for our *Souls*.

That the Devil, is *Come down unto us with grea Wrath*, we find, we feel, we now deplore. In many wayes, for many years, hat the Devil been aſſaying

to Extirpate the Kingdom of our Lord Jesus here. *New-England* may complain of the Devil, as in Psal. 129. 1,2. *Many a time have they Afflicted me, from my Youth, may,* New-England *now say; many a time have they Afflicted me from my Youth; yet they have not prevailed against me.* But now there is a more than Ordinary *Affliction,* with which the *Devil* is Galling of us: and such an one as is indeed Unparallellable. The Things Confessed by *Witches* and the Things Endured by *Others,* laid together, amount unto this account of our Affliction. The *Devil,* Exhibiting himself ordinarily as a small *Black man,* has decoy'd a fearful Knot of Proud, Froward, Ignorant, Envious, and Malicious Creatures, to List themselves in his Horrid Service, by Entring their Names in a *Book* by him Tendred unto them. These *Witches,* whereof above a Score have now *Confessed, and shown their Deeds,* and some are now Tormented by the Devils, for *Confessing,* have met in Hellish *Randezvouzes,* wherein the Confessors do say, they have had their Diabolical Sacraments, imitating the *Baptism* and the *Supper* of our Lord. In these Hellish Meetings, these Monsters have associated themselves to do no less a Thing than, *To Destroy the Kingdom of our Lord Jesus Christ, in these parts of the World*; and in order hereunto, First, they each of them have their *Spectres,* or Devils, Commission'd by them, and Representing of them, to be the Engines of their Malice. By these wicked *Spectres,* they Sieze poor people about the Country, with Various and bloody

Torments; and of thoſe Evidently Preternatural Torments there are ſome have *Dy'd*. They have bewitched ſome, even ſo far as to make them *Self-Deſtroyers*: and others are in many Towns here and there Languiſhing under their *Evil Hands*. The People thus *Afflicted*, are miſerably Scratched and Bitten, ſo that the Marks are moſt *Viſible* to all the World, but the cauſes utterly *Inviſible*; and the ſame *Inviſible* Furies, do moſt Viſibly ſtick *Pins* into the Bodies of the Afflicted, and *Scald* them, & hideouſly Diſtort, and Disjoint all their members, beſides a thouſand other ſorts of Plagues beyond theſe of any Natural Diſeaſes which they give unto them. Yea, they ſometimes drag the poor People out of their Chambers, and Carry them over *Trees* and *Hills*, for diverſe Miles together. A large part of the Perſons tortured by theſe Diabolical *Spectres*, are horribly Tempted by them, ſometimes with fair Promiſes, and ſometimes with hard Threatenings, but alwayes with felt Miſeries, to ſign the *Devils Laws*, in a Spectral *Book* laid before them; which two or three of theſe poor Sufferers, being by their Tireſome Sufferings overcome to do, they have immediately been releaſed from all their Miſeries, & they appear'd in *Spectre* then to Torture thoſe that were before their Fellow-Sufferers. The *Witches* which by their Covenant with the Devil, are become Owners of *Spectres*, are oftentimes by their own *Spectres* Required and Compelled to give their Conſent, for the Moleſtation of ſome, which had no mind otherwiſe to fall upon; and

Cruel Depredations are then made upon the Vicinage. In the Prosecution of these *Witchcrafts*, among a thousand other unaccountable Things, the *Spectres* have an odd Faculty of Cloathing the most Substantial and Corporeal Instruments of Torture, with *Invisibility*, while the Wounds thereby given have been the most palpable Things in the World; so that the Sufferers assaulted with Instruments of Iron wholly *unseen* to the Standers-by, tho' to their cost seen by themselves, have upon snatching, wrested the Instruments out of the *Spectres* Hands, and every one has then immediately not only *beheld*, but *handled*, an Iron Instrument taken by a Devil from a Neighbour. These wicked *Spectres* have proceeded so far, as to Steal several Quantities of Mony from divers people, part of which Money has before sufficient Spectators been dropt out of the Air into the Hands of the Sufferers, while the *Spectres* have been urging them to Subscribe their *Covenant with Death*. In such extravagant wayes, have these Wretches propounded, the *Dragooning* of as many as they can, into their own Combination, and the *Destroying* of others, with Lingring, Spreading, Deadly Diseases; till our Country should at last become too hot for us. Among the Ghastly Instances of the *Success* which those Bloody Witches have had, we have seen even some of their own *Children*, so Dedicated unto the Devil, that in their Infancy, it is found, the *Imps* have Sucked them, and Rendred them Venemous to a Prodigy. We have also seen

Devils *First* Batteries, upon the Town, where the *First* Church of our Lord in this Colony was Gathered, producing thoſe *Diſtractions*, which have almoſt Ruined the Town. We have ſeen likewiſe the *Plague* reaching afterwards into other Towns far and near, where the Houſes of *Good Men* have the *Devils* filling of them with terrible Vexations!

This is the *Deſcent* which, as it ſeems, the *Devil* has now made upon us. But that which makes this *Deſcent* the more formidable is; The *Multitude* and *Quality* of Perſons Accuſed of an Intereſt in this *Witchcraft*, by the Efficacy of the *Spectres* which take their Name aud Shape upon them; cauſing very many Good and Wiſe, men to fear, That many *Innocent*, yea, and ſome *Vertuous* Perſons, are by the *Devils* in this matter Impoſed upon; That the Devils have obtain'd the power, to take on them the *Likeneſs* of Harmleſs People, and in that *Likeneſs* to Afflict other People, and be ſo abuſed by Præſtigious *Dæmons*, that upon their *Look* or *Touch*, the Afflicted ſhall be oddly Affected. Arguments from the *Providence* of *God*, on the one ſide, and from our *Charity* towards *Man*, on the other ſide, have made This now to become a moſt Agitated Controverſy among us. There is an *Agony* produced in the minds of men, Leſt the *Devil* ſhould ſham us with *Devices*, of perhaps a finer Thred, than was ever yet practiſed upon the World. The whole Buſineſs is become hereupon ſo *Snarled*, and the Determination of the Queſtion one way or another, ſo *Diſmal*, that our Honoura-

ble

ble Judges, have a Room for *Jehoshaphats* Exclamation, *We know not what to do!* They have used, as Judges have heretofore done, the *Spectral Evidences*, to introduce their further Enquiries into the *Lives* of the Persons Accused; and they have thereupon, by the wonderful Providence of God, been so strengthened with *Other Evidences*, that some of the *Witch Gang* have been fairly Executed. But what shall be done, as to those against whom the *Evidence* is chiefly founded in the *Dark World*? Here they do solemnly demand our Addresses to the, *Father of Lights*, on their Behalf. But in the mean time, the Devil improves the *Darkness* of this Affair, to push us into a *Blind Mans Buffet*, and we are even ready to be *Sinfully*, yea, Hotly, and Madly, Mauling one another, in the *Dark*.

The Consequence of these things, every *Considerate* man trembles at; and the more, because the frequent Cheats of Passion, and Rumour, do precipitate so many, that I wish I could say, The most were *Considerate*.

But that which carries on the Formidableness of our Trialls, unto that which may be called, *A wrath unto the uttermost*, is this: It is not without the *wrath* of the Almighty *God* Himself, that the *Devil* is permitted thus to come down upon us in *wrath*. It was said, in *Isa.* 9. 19. *Thro the wrath of the Lord of Hosts, the Land is Darkned*. Our Land is *Darkned* indeed; since the *Powers of Darkness* are turned in upon us,; tis a *Dark Time*, yea, a Black Night indeed, now

now the *Ty-Dogs* of the Pitt, are abroad among us: but, *It is thro the wrath of the Lord of Hosts!* Inasmuch as the *Fire-brands* of *Hell* it self are used for the Scorching of us, with cause Enough may we cry out, *What means the Heat of this Anger?* Blessed Lord! Are all the other Instruments of thy Vengeance, too Good for the chastisement of such transgressors as we are? Must the very *Devils* be sent out of *Their own place*, to be our Troublers? Must we be lash'd with *Scorpions*, fetch'd from the *Place of Torment*? Must this *Wilderness* be made a Receptacle for the *Dragons of the Wilderness*? If a *Lapland* should nourish in it vast numbers, the Successors of the old *Biarmi*, who can with looks or words bewitch other people, or Sell Winds to Marriners, and have their *Familiar Spirits* which they bequeath to their Children when they dy, and by their Enchanted Kettle-Drums can learn things done a Thousand Leagues off; If a *Swedeland* should afford a Village, where some scores of Haggs, may not only have their Meetings with *Familiar Spirits*, but also by their Enchantments drag many scores of poor Children out of their Bed-Chambers, to be spoiled at those meetings; This, were not altogether a matter of so much wonder! But that *New-England* should this way be harassed! They are not *Chaldeans*, that *Bitter, and Hasty Nation*, but they are, *Bitter and Burning Devils*; They are not *Swarthy Indians*, but they are *Sooty Devils*; that are let loose upon us. Ah, Poor *New-England*! Must the plague of *Old Egypt* come upon thee? Whereof we read in *Psal.* 78.

78. 49. *He cast upon them, the fierceness of his Anger, Wrath, and Indignation, and Trouble, by sending Evil Angels among them.* What? O what must next be looked for. Must that which is there next mentioned, be next encountered? *He spared not their soul from death, but gave their life over to the Pestilence.* For my part, when I consider what *Melancthon* saies, in one of his Epistles, *That these Diabolical Spectacles are often Prodigies*; and when I consider, how often people have been by *Spectres* called upon, just before their *Deaths*; I am verily afraid, Lest some wasting *Mortality*, be among the things, which this plague is the *Forerunner* of. I pray God, prevent it!

But now, *What shall we do?*

I. Let the *Devils coming down* in *great wrath* upon us, cause us to *come down* in *great grief* before the Lord. We may truly and sadly say, *We are brought very low! Low*, indeed when the Serpents of the dust, are crawling and coyling about us, and Insulting over us. May we not say, *We are in the very belly of Hell.* when *Hell* it self is feeding upon us? But how *Low* is that! O let us then most Penitently lay ourselves very *Low*, before the God of Heaven, who has thus Abased us. When a Truculent *Nero*, a *Devil* of a man, was turned in upon the World, it was said in, 1. Pet. 5. 6, *Humble yourselves under the mighty hand of God.* How much more now ought we to *Humble ourselves*, under that *Mighty Hand* of that God who indeed has the Devil in a *Chain*, but has horribly lengthened out the *Chain*!

When

When the Old People of God, heard any *Blaſphemies* tearing of his Ever-Bleſſed Name to pieces, they were to *Rend their Cloaths* at what they heard. I am ſure, that we have cauſe to *Rend our Hearts* this Day, when we ſee what an High Treaſon has been committed againſt the moſt High God, by the Witchcrafts in our Neighbourhood. We may ſay; and ſhall we not be *Humbled* when we ſay it? *We have ſeen an horrible thing done in our Land*! O 'tis a moſt humbling thing, to think, that ever there ſhould be ſuch an abomination among us, as for a Crue of Humane Race, to renounce their *Maker*, and to unite with the *Devil*, for the Troubling of Mankind, and for people to be, (as is by ſome confeſs'd) *Baptized* by a *Fiend* uſing this form upon them, *Thou art mine, and I have a full power over thee*! afterwards communicating in an Helliſh *Bread* and *Wine*, by that Fiend Adminiſtred unto them. It was ſaid in Deut. 18.10, 11, 12. *There ſhall not be found among you an Inchanter, or a Witch, or a Charmer, or a Conſulter with Familiar Spirits, or a Wizzard or a Necromancer; For all that do theſe things are an abomination to the Lord, and becauſe of theſe Abominations, the Lord thy God doth drive them out before thee.* That *New-England* now ſhould have theſe *Abominations* in it, yea, that ſome of no mean *Profeſſion*, ſhould be found guilty of them: Alas, what *Humiliations* are we all hereby oblig'd unto? O 'Tis a *Defiled Land*, wherein we Live; Let us be Humbled for theſe *Defiling Abominations*, Leſt we be driven out of our Land. It's a very *Humbling* Thing to think,

think, what Reproaches will be cast upon us, for this Matter, among, *The Daughters of the Philistines.* Indeed, enough might easily be said for the Vindication of *this* Country from the *Singularity* of this Matter, by Ripping up, what has been discovered in *others.* *Great Britain* alone, and this also in our Dayes of *Greatest Light*, has had that in it, which may divert the Calumnies of an Ill-natured World, from Centring here. They are the words of the Devout Bishop *Hall*, *Satans Prevalency in this Age, is most clear in the marvellous Number of Witches abounding in all places. Now Hundreds are discovered in one Shire; and, if Fame Deceive us not, in a Village of Fourteen Houses in the North, are found so many of this Damned Brood. Yea, and those of both Sexes, who have Professed much Knowledge, Holiness, and Devotion, are drawn into this Damnable Practice.* I suppose the Doctor in the first of those Passages, may refer to what happened in the Year 1645. When so many Vassals of the Devil were *Detected*, that there were *Thirty* Try'd at one time, whereas about *Fourteen* were Hang'd, and an Hundred more Detained in the Prisons of *Suffolk* and *Essex.* Among other things which many of these Acknowledged, one was, That they were to undergo certain *Punishments*, if they did not such and such *Hurts*, as were appointed them. And, among the Rest that were then Executed, there was an Old Parson, called, *Lowis*, who Confessed, that he had a Couple of *Imps*, whereof *One* was alwayes putting him upon the doing of Mischief; Once particularly,

ticularly, that *Imp* calling for his Conſent ſo
do, went immediately and Sunk a *Ship*, the
under Sail. I pray, Let not *New-England* b
come of an Unſavoury and a Sulphurous R
ſentment in the Opinion of the World Abroa
for the *Doleful* Things which are now falle
out among us, while there are ſuch *Hiſtories*
other places abroad in the World. Neverthele
I am ſure that *we*, the People of *New-Engla*
have cauſe enough to *Humble* our ſelves und
our moſt *Humbling* Circumſtances. We muſt
more, be, *Haughty, becauſe of the Lords H*
Mountain among us; No, it becomes us rather
be, *Humble, becauſe we have been ſuch an Habi*
tion of Unholy Devils!

II. Since the Divel is *come down* in *great wra*
upon us, let not us in our *great wrath* againſt o
another provide a *Lodging* for him. It was a m
wholeſome caution, in *Eph.* 4. 26. 27. *Let not*
Sun go down upon your wrath: Neither give place
the Divel. The Divel is come down to ſee wh
Quarter he ſhall find among us: and, if his comi
down, do now fill us with *wrath* againſt one a
other, and if between the cauſe of the *Sufferers*
one hand, and the cauſe of the *Suſpected* on t'othe
we carry things to ſuch extreames of *Paſſion* as
now gaining upon us, the Devil will Bleſs himſe
to find ſuch a convenient *Lodging* as we ſhall the
in afford unto him. And it may be that the *wr*
which we have had againſt one another has h
m

more then a little Influence upon the coming down of the Divel in that *wrath* which now amazes us. Have not many of us been *Devils* one unto another for Slanderings, for Backbitings, for Animosities? For *this*, among other causes, perhaps, God ha's permitted the *Devils* to be Worrying, as they now are, among us. But it is high time to leave off all *Devilism*, when the *Devil* himself is falling upon us: and it is *no time* for us to be Censuring and Reviling one another, with a *Deviliſh* Wrath, when the *Wrath* of the *Devil* is annoying of us. The way for us to out-wit the Devil, in the *Wiles* with which he now *Vexes* us, would be for us, to join as one man in our cries to God, for the Directing, and Issuing of this Thorny Business; but if we do not *Lift up* our Hands to Heaven, *Without Wrath*, we cannot then do it *without Doubt*, of speeding in it. I am ashamed when I read French Authors giving this Character of Englishmen [*Ils se haissent Les uns les autres, et sont en Division Continuelle.*] *They hate one one another, and are always Quarrelling one with another.* And I shall be much more ashamed, if it become the Character of *New-Englanders*; which is indeed, what the Devil would have. *Satan* would make us *Bruise* one another, by breaking of the *Peace* among us; but O let us disappoint him. We read of a thing that sometimes happens to the *Devil*, when he is foaming with his *Wrath*, in Mat. 12. 43. *The unclean Spirit seeks rest, and finds none.* But we give *Rest* unto the Devil, by *Wrath* one against another. If we would lay aside all fierceness, and keeness,

keeneſs, in the diſputes which the Devil has raiſ
among us; and if we would uſe to one anoth
none but the, *Soft Anſwers, which Turn away Wra*
I ſhould hope that we might light upon ſuch Cou
ſels, as would quickly Extricate us out of our *Lab*
rinths. But the Old *Incendiary* of the world, is com
from Hell, with *Sparks* of Heli-Fire Flaſhing on ever
ſide of him; and we make ourſelves *Tynder* to th
Sparks. When the Emperour *Henry* III. kept th
Feaſt of *Pentecoſt*, at the City *Mentz*, there aroſe
Diſſenſion among ſome of the People there, whic
came from words to Blows, and at laſt it paſſed o
to the Shedding of Blood. After the Tumult was ove
when they came to that clauſe in their Devotion
Thou haſt made this day Glorious; the Devil to th
unexpreſſible Terrour of that vaſt Aſſembly
made the Temple Ring with that Outcry *But*
have made this Day Quarrelſome! We are truly
come into a day, which by being well managed
might be very *Glorious*, for the exterminating o
thoſe, *Accurſed Things*, which have hitherto bee
the Clogs of our Proſperity; but if we make
this day *Quarrelſome*, thro' any *Raging Confidences*
Alas, O *Lord, my Fleſh Trembles for fear of thee, and*
I am afraid of thy Judgments. *Eraſmus*, among o
ther Hiſtorians, tells us, that at a Town in *Ger*
many, a Witch or Devil, appear'd on the Top o
a Chimney, Threatning to ſet the Town on *Fire*
and at length, Scattering a Pot of Aſhes abroad, the
Town was preſently and Horribly Burn't unto the
Ground. Methinks, I ſee the *Spectres*, from the

Tops

Tops of the Chimneys to the North,ward, threatning to Scatter *Fire*, about the Countrey; but let us Quench that *Fire* by the most amicable Correspondencies: Left, as the *Spectres*, have, they say, already most Literally Burn't some of our Dwellings, there do come forth a further *Fire* from the *Brambles* of Hell, which may more terribly *Devour* us. Let us not be like a *Troubled House*, altho we are so much haunted by the *Devils*. Let our *Long Suffering* be a Well-placed piece of *Armour*, about us, against the *Fiery Darts* of the wicked ones. History informs us, That so long ago, as the year, 858. a certain Pestilent and Malignant sort of a *Dæmon*, molested *Caumont* in *Germany* with all sorts of methods to stir upStrife among the Citizens. He uttered Prophecies, he detected Villanies, he branded people with all kind of Infamies. He incensed the Neighbourhood against one Man particularly, as the cause of all the mischiefs: who yet proved himself innocent. He threw stones at the Inhabitants, and at length burn't their Habitations, till the Commission of the *Dæmon* could go no further. I say, Let us be well aware lest such *Dæmons* do, *Come hither also!*

III. Inasmuch as the Devil is come down in *Great Wrath*, we had need Labour, with all the Care and Speed we can to Divert the *Great Wrath* of Heaven from coming at the same time upon us. The God of Heaven has with long and loud Admonitions, been calling us to,

keeneſs, in the diſputes which the Devil has raiſed among us; and if we would uſe to one another none but the, *Soft Anſwers, which Turn away Wrath*, I ſhould hope that we might light upon ſuch Counſels, as would quickly Extricate us out of our *Labyrinths*. But the Old *Incendiary* of the world, is come from Hell, with *Sparks* of Heli-Fire Flaſhing on every ſide of him; and we make ourſelves *Tynder* to the Sparks. When the Emperour *Henry* III. kept the Feaſt of *Pentecoſt*, at the City *Mentz*, there aroſe a Diſſenſion among ſome of the People there, which came from words to Blows, and at laſt it paſſed on to the Shedding of Blood. After the Tumult was over, when they came to that clauſe in their Devotions, *Thou haſt made this day Glorious*; the Devil to the unexpreſſible Terrour of that vaſt Aſſembly, made the Temple Ring with that Outcry *But I have made this Day Quarrelſome!* We are truly come into a day, which by being well managed might be very *Glorious*, for the exterminating of thoſe, *Accurſed Things*, which have hitherto been the Clogs of our Proſperity; but if we make this day *Quarrelſome*, thro' any *Raging Confidences*, Alas, *O Lord, my Fleſh Trembles for fear of thee, and I am afraid of thy Judgments.* *Eraſmus*, among other Hiſtorians, tells us, that at a Town in *Germany*, a Witch or Devil, appear'd on the Top of a Chimney, Threatning to ſet the Town on *Fire*; and at length, Scattering a Pot of Aſhes abroad, the Town was preſently and Horribly burn't unto the Ground. Methinks, I ſee the *Spectres*, from the

Tops

Tops of the Chimneys to the North,ward, threatning to Scatter *Fire*, about the Countrey; but let us Quench that *Fire* by the most amicable Correspondencies: Left, as the *Spectres*, have, they say, already most Literally Burn't some of our Dwellings, there do come forth a further *Fire* from the *Brambles* of Hell, which may more terribly *Devour* us. Let us not be like a *Troubled House*, altho we are so much haunted by the *Devils*. Let our *Long Suffering* be a Well-placed piece of *Armour*, about us, against the *Fiery Darts* of the wicked ones. History informs us, That so long ago, as the year, 858. a certain Pestilent and Malignant sort of a *Dæmon*, molested *Caumont* in *Germany* with all sorts of methods to stir upStrife among the Citizens. He uttered Prophecies, he detected Villanies, he branded people with all kind of Infamies. He incensed the Neighbourhood against one Man particularly, as the cause of all the mischiefs: who yet proved himself innocent. He threw stones at the Inhabitants, and at length burn't their Habitations, till the Commission of the *Dæmon* could go no further. I say, Let us be well aware lest such *Dæmons* do, *Come hither also!*

III. Inasmuch as the Devil is come down in *Great Wrath*, we had need Labour, with all the Care and Speed we can to Divert the *Great Wrath* of Heaven from coming at the same Time upon us. The God of Heaven has with long and loud Admonitions, been calling us to,

A Reformation of our Provoking Evils, as the only way to avoid that *Wrath* of His, which do not only *Threaten*, but *Conſume* us. 'Tis becauſe we have been Deaf to thoſe *Calls*, that we are now by a provoked God, laid open to the *Wrath* of the Devil himſelf. It is ſaid in Prov. 16. 7. *When a mans ways pleaſe the Lord, He maketh even his Enemies to be at peace with him.* The Devil is our Grand *Enemy*: and tho' we would not be at peace *with* him, yet we would be at peace *from* him; that is, we would have him unable to Diſquiet our *Peace*. But inaſmuch as the *Wrath* which we Endure from this *Enemy*, will allow us no *Peace*, we may be ſure, *Our Ways have not pleaſed the Lord*. It is becauſe we have *Broken the Hedge* of Gods *Precepts*, that the Hedge of Gods *Provodence* is not ſo Entire as it uſes to be about us; but *Serpents* are *Biting* of us. O let us then ſet our ſelves to make our *Peace* with our God, whom we have *Diſpleaſed* by our Iniquities: and let us not imagine that we can Encounter the *Wrath* of the Devil, while there is the *Wrath* of God Almighty to ſet that Maſtiff upon us. REFORMATION! REFORMATION! has been the Repeated *Cry*, of all the Judgments, that have hitherto been upon us: becauſe we have been as *Deaf Adders* thereunto, the *Adders* of the Infernal Pit are now hiſſing about us. At length, as it was of old ſaid in Luc 16. 30. *If one went unto them, from the Dead, they will Repent*; Even ſo, There are ſome come unto us from the *Damned*.

The

The Great God has Loosed the Bars of the Pit, that many *Damned Spirits* are come in among us, to make us *Repent* of our Misdemeanours. The means which the Lord had formerly Employ'd for our *Awakening*, were such, that he might well have said, *What could I have done more?* and yet after all, He has done *more*, in some regards, than was ever done for the Awakening of any People in the World. The Things now done to Awaken our Enquiries after our *Provoking Evils*, and our Endeavours to Reform those Evils; are most EXTRAORDINARY Things; For which cause I would freely speak it, If we now do not some EXTRAORDINARY Things in Returning to God, we are the most *Incurable*, and I wish it be not quickly said, the most *Miserable*, People under the Sun. Believe me, 'tis a Time for all people to do something EXTRAORDINARY *In Searching and in Trying of their Ways, and in Turning to the Lord.* It is at an EXTRAORDINARY Rate of *Circumspection* and *Spiritual Mindedness*, that we should all now maintain a *Walk with God.* At such a Time as This, ought *Magistrates* to *Do* something EXTRAORDINARY in promoting of what is Laudable, and in Restraining and Chastising of *Evil Doers.* At such a Time as This, ought *Ministers* to Do something EXTRAORDINARY in pulling the Souls of men out of the *Snares* of the Devil, not only by publick Preaching, but by personal Visits and Counsels, *from House to House.* At such a Time as This, ought *Churches* to Do something EXTRAORDINARY,

ORDINARY, in *Renewing* of their Covenants, and in *Remembring*, and *Reviving* the Obligations of what they have Renewed. Some Admirable Deſigns about the *Reformation* of Manners, have lately been on foot in the Engliſh Nation, in purſuance of the moſt Excellent Admonitions, which have been given for it, by the Letters of Their Majeſties. Beſides the vigorous Agreements of the *Juſtices* here and there in the Kingdom; aſſiſted by Godly Gentlemen and Informers, to Execute the *Laws* upon Profane Offenders: there has been ſtarted, A PROPOSAL, for the well-affected people in every Pariſh, to enter into orderly *Societies*, whereof every Member ſhall bind himſelf, not only to *Avoid* Profaneneſs in himſelf, but alſo according unto their Place, to do their utmoſt in firſt *Reproving*, and, if it muſt be ſo, then *Expoſing*, and ſo *Puniſhing*, as the Law directs, for, others that ſhall be guilty. It has been obſerved, That the Engliſh Nation has had ſome of its greateſt Succeſſes, upon ſome ſpecial, and ſignal *Actions* this way; and a Diſcouragement given unto Legal Proceedings of this Kind, muſt needs be very exerciting to the, *Wiſe that obſerve theſe Things*. But, O why ſhould not *New-England* be the moſt forward part of the Engliſh Nation in ſuch *Reformations*? Methinks, I hear the Lord from Heaven ſaying over us, *O that my People had hearkened unto me*; *Then I ſhould ſoon have ſubdued the Devils, as well as their other* Enemies! There have been ſome ſome feeble Eſſays towards *Reformation*, of late in

our

our *Churches*; but, I pray, what comes of them? Do we ſtay till the *Storm* of his *Wrath* be over? Nay, let us be Doing what we can as faſt as we can, to divert the *Storm*. The *Devils*, having broke in upon our World, there is great Asking, *Who is it that have brought them in?* and many do by *Spectral* Exhibitions come to be *cryʿd out* upon. I hope in Gods Time, it will be found, that among thoſe that are thus *Cryʿd out* upon, there are perſons yet *Clear from the Great Tranſgreſſion*; but indeed, all the *Unreformed* among us, may juſtly be *Cryʿd out* upon, as having too much of an Hand in letting of the Devils in to our Borders; 'tis *our* Worldlineſs, *our* Formality, *our* Senſuality, and *our* Iniquity, that has helpʿd this Letting of the Devils in. O Let us then at laſt, *Conſider our Wayes*. 'Tis a ſtrange paſſage recorded by Mr. *Clark*, in the Life of his Father, That the People of his Pariſh refuſing to be Reclaimed from their *Sabbath Breaking*, by all the zealous Teſtimonies which that Good man bore againſt it; at laſt, on a Night after the people had Retired Home from a Revelling Profanation of the *Lords Day*, there was heard a Great Noiſe, with Rattling of Chains, up and down the Town, and an horrid Scent of Brimſtone fillʿd the Neighbourhood. Upon which the *Guilty Conſciences* of the Wretches, told them, the Devil was come to fetch them away: and it ſo terrifyʿd them, that an Eminent *Reformation* followʿd the Sermons which that man of God Preached thereupon. Behold,

Sinners, Behold, and *Wonder*, leſt you *Periſh*; the very *Devils* are Walking about our Streets, with Lengthened *Chains*, making a dreadful Noiſe in our Ears, and *Brimſtone*, even without a Metaphor, is making an Helliſh and Horrid Stench in our Noſtrils. I Pray, Leave off all thoſe things, whereof your *Guilty Conſciences* may now accuſe you, leſt theſe Devils do yet more direfully fall upon you. *Reformation* is at this Time, our only *Preſervation*.

IV. When the Devil is come down in *Great Wrath*, Let every *Great Vice* which may have a more Particular Tendency to make us a Prey unto that *Wrath*, come into a due Diſcredit with us. It is the General Conceſſion of all men, who are not become too *Unreaſonable* for Common Converſation, That the Invitation of *VVitchcrafts* is the Thing that ha's now Introduced the *Devil* into the midſt of us. I ſay then, Let not only all *VVitchcrafts* be duely abominated with us, but alſo Let us be duely Watchful againſt all the *Steps* Leading thereunto. There are Leſſer *Sorceries* which, they ſay, are too frequent in our Land. As it was ſaid in 2 King. 17. 9. *The Children of Iſrael did Secretly, thoſe things that were not Right againſt the Lord their God.* So tis to be feared, The Children of *New-England* have *Secretly* done many things that have been pleaſing to the Devil. They ſay, That in ſome Towns, it ha's been an uſual Thing for People to Cure Hurts with *Spells*, or to uſe Deteſtable Conjurations, with *Sieves*, & *Keyes*, and *Peaſe*, and *Nails*, and *Horſe-Shooes*, and I know not what other Implements, to Learn

the Things, for which they have a Forbidden, and an Impious *Curiositie.* 'Tis in the Devils Name, that such Things are done; and in Gods Name I do this Day Charge them, as vile Impieties. By these Courses 'tis, that people play upon *The Hole of the Asp*; till that cruelly venemous *Asp* has pull'd many of them, into the Deep *Hole*, of *Witchcraft* it self. It has been acknowledged by some who have sunk the deepest into this *Horrible Pit*, that they began, at these Little *Witchcrafts*; on which 'tis pitty but the Laws of the English Nation, whereby the Incorrigible Repetition of those *Tricks*, is made *Felony*, were severally Executed. From the like Sinful *Curiosity* it is, that the Prognostications of *Judicial Astrology*, are so Injudiciously Regarded by multitudes among us; and although the Jugling *Astrologers* do scarce ever hit Right, except it be in such *Weighty Judgments*, forsooth, as that many *Old Men* will Dy such a year, and that there will be many *Losses* felt by some that Venture to Sea, and that there will be much *Lying* and *Cheating* in the World; yet their Foolish Admirers, will not be perswaded, but that the Innocent *Stars* have been concern'd in these Events. It is a Disgrace to the English Nation, that the Phamphlets of such Idle, Futil, Trifling *Star-gazers* are so much Considered; and the Countenance hereby given to a Study, wherein at Last, all is done by *Impulse*, if any thing be done to any purpose at all, is not a little perilous

lous to the Souls of men. It is, (*a Science*, I dare not call it, but) a *Juggle*, whereof the Learned *Hall*, well ſays, *It is preſumptuous and unwarrantable, & cry'd ever down by Councils and Fathers, as unlawful, as that which Lies in the mid-way between Magick, and Impoſture, and partakes not a little of both.* Men Conſult the Aſpects of Planets, whoſe Northern or Southern Motions receive Denominations from a *Cæleſtial Dragon*, till the *Infernal Dragon* at length inſinuate into them, with a *Poyſon* of *Witchcraft* that can't be cured. Has there not alſo been a world of *Diſcontent* in our Borders? 'Tis no wonder, that the *Fiery Serpents* are ſo Stinging of us; We have been a moſt *Murmuring Generation.* It is not Irrational, to aſcribe the late Stupendous Growth of *Witches* among us, partly to the Bitter *Diſcontents*, which Affliction and Poverty has fill'd us with: it is inconceivable, what Advantage the Devil gains over men, by *Diſcontent.* Moreover, The Sin of *Unbelief* may be reckoned as perhaps the chief *Crime* of our Land. We are told, *God Swears in Wrath, againſt them that believe not*; and what follows then but this, *That the Devil comes unto them in wrath?* Never were the Offers of the *Goſpel*, more freely Tendered, or more baſely Deſpiſed, among any people under the whole Cope of Heaven, then in This *New-England.* Seems it at all marvellous unto us, that the *Devil* ſhould get ſuch Footing in our Country? Why, 'tis becauſe the *Saviour* has been ſlighted here, perhaps more than any where. The Bleſſed Lord Jeſus Chriſt has

has been profering to us, *Grace, and Glory, and every good thing*, and been alluring of us to Accept of Him, with such Terms as these; *Undone Sinner, I am All*; *Art thou willing that I should be thy All?* But, as a proof of that Contempt which this Unbelief has cast upon these proffers, I would seriously ask of the so many Hundreds above a Thousand People within these Walls; Which of you all, O how few of you, can indeed say, *Christ is mine, and I am his, and He is the Beloved of my Soul?* I would only say thus much: When the precious and glorious Jesus, is Entreating of us to Receive *Him*, in all His *Offices*, with all His *Benefits*; the Devil minds what Respect we pay unto that Heavenly Lord; if we *Refuse Him that speaks from Heaven*, then he that, *Comes from Hell*, does with a sort of claim set in, and cry out, *Lord, since this Wretch is not willing that thou shouldst have him, I pray, let me have him.* And thus, by the just vengeance of Heaven, the Devil becomes a *Master*, a *Prince*, a *God*, unto the miserable Unbelievers: but O what are many of them then hurried unto! All of these Evil Things, do I now set before you, as *Branded* with the Mark of the Devil upon them.

V. With *Great Regard*, with *Great Pitty*, should we Lay to Heart the Condition of those, who are cast into Affliction, by the *Great Wrath* of the Devil. There is a Number of our Good Neighbours, and some of them very particularly noted for Goodness and Vertue, of whom we may say, *Lord,*

They

They are vexed with Devils. Their Tortures being primarily Inflicted on their *Spirits*, may indeed cauſe the Impreſſions thereof upon their Bodies to be the leſs *Durable*, tho' rather the more *Senſible*: but they Endure Horrible Things, and many have been actually Murdered. Hard *Cenſures* now beſtowed upon theſe poor Sufferers, cannot but be very Diſpleaſing unto our Lord, who, as He ſaid, about ſome that had been Butchered by a *Pilate*, in Luc. 13. 2,3. *Think ye that theſe were Sinners above others, becauſe they ſuffered ſuch Things? I tell you No, But except ye Repent, ye ſhall all likewiſe Periſh*: Even ſo, he now ſays, *Think ye that they who now ſuffer by the Devil, have been greater Sinners than their Neighbours.* No, Do you Repent of your *own Sins*, Leſt the Devil come to fall foul of *you*, as he has done to *them*. And if this be ſo, How *Raſh* a thing would it be, if ſuch of the poor Sufferers, as carry it with a Becoming Piety, Serioufneſs, and Humiliation under their preſent Suffering, ſhould be unjuſtly *Cenſured*; or have their very *Calamity* imputed unto them as a *Crime*? It is an eaſy thing, for us to fall into, the Fault of, *Adding Affliction to the Afflicted*, and of, *Talking to the Grief of thoſe that are already Wounded*: Nor can it be Wiſdom to ſlight the Dangers of ſuch a Fault. In the mean time, We have no Bowels in us, if we do not Compaſſionate the Diſtreſſed County of *Eſſex*, now crying to all theſe Colonies, *Have pitty on me, O ye my Friends,*

Friends, Have pitty on me, for the Hand of the Lord has Touched me, and the Wrath of the Devil has been therewithal turned upon me. But indeed, if an hearty *pitty* be due to any, I am sure, the Difficulties which attend our Honourable *Judges*, doe demand no Inconsiderable share in that *Pitty*. What a Difficult, what an Arduous Task, have those Worthy Personages now upon their Hands? To carry the *Knife* so exactly, that on the one side, there may be no Innocent Blood Shed, by too unseeing a *Zeal for the Children of Israel*; and that on the other side, there may be no Shelter given to those Diabolical *Works of Darkness*, without the Removal whereof we never shall have *Peace*; or to those *Furies* whereof several have kill'd *more people* perhaps than would serve to make a Village: *Hic Labor, Hoc Opus est*! O what need have we, to be concerned, that the Sins of our *Israel*, may not provoke the God of Heaveu to leave his *Davids*, unto a wrong Step, in a matter of such Consequence, as is now before them! Our Disingenuous, Uncharitable, Unchristian Reproching of such *Faithful Men*, after all, *The Prayers and Supplications, with strong Crying and Tears*, with which we are daily plying the Throne of Grace, that they may be kept, from what *They Fear*, is none of the way for our preventing of what *We Fear*. Nor all this while, ought our *Pitty* to forget such *Accused* ones, as call for indeed our most Compassionate *Pitty*, till there be fuller Evidences that they are less worthy of it. If *Satan* have any where maliciously

ciouſly brought upon the *Stage*, thoſe that have hitherto had a juſt and good ſtock of Reputation, for their juſt and good Living, among us; If the *Evil One* have obtained a permiſſion to *Appear*, in the Figure of ſuch as we have cauſe to think, have hitherto *Abſtained*, even from the *Appearance of Evil*: It is in Truth, ſuch an Invaſion upon *Mankind*, as may well Raiſe an Horror in us all: But, O what Compaſſions are due to ſuch as may come under ſuch Miſrepreſentations, of the *Great Accuſer*! Who of us can ſay, what may be ſhown in the *Glaſſes* of the Great *Lying Spirit*? Altho' the *Uſual Providence* of God [we praiſe Him!] keeps us from ſuch a Miſhap; yet where have we an *Abſolute Promiſe*, that we ſhall every one alwayes be kept from it? As long as *Charity* is bound, to Think *no Evil*, it will not Hurt us that are *Private Perſons*, to forbear the *Judgment* which belongs not unto us. Let it rather be our Wiſh: May the Lord help them to Learn the *Leſſons*, for which they are now put unto ſo hard a School.

VI. With a *Great Zeal*, we ſhould lay hold on the *Covenant* of God, that we may Secure *Us* and *Ours*, from the *Great Wrath*, with which the Devil Rages. Let us come into the *Covenant of Grace*, and then we ſhall not be hook'd into a *Covenant with the Devil*, nor be altogether unfurniſhed with armour, againſt the Wretches that are in that *Covenant*. Theway to come under the Saving Influences of the *New Covenant*, is, to cloſe with the Lord Jeſus Chriſt, who is

the

the Allsufficient *Mediator* of it: Let us therefore do *that*, by Resigning up ourselves unto the Saving, Teaching, and Ruling, Hands of this Blessed *Mediator*. Then we shall be, what we read in Jude, 1. *Preserved in Christ Jesus*: That is, as the *Destroying Angel*, could not meddle with such as had been distinguished, by the Blood of the *Passeover* on their Houses, Thus the Blood of the Lord Jesus Christ, Sprinkled on our Souls, will *Preserve* us from the Devil. The *Birds of prey* (and indeed the *Devils* most literally in the shape of great *Birds!*) are flying about: Would we find a Covert from these *Vultures*: Let us then Hear Our Lord Jesus from Heaven Clocqing unto us, *O that you would be gathered under my Wings.* Well; When this is done, Then let us own the *Covenant*, which we are now come into, by joining ourselves to a Particular *Church*, walking in the Order of the Gospel; at the doing whereof, according to that *Covenant* of God, We give up Ourselves unto the Lord, and in Him unto One Another. While others have had their Names Entred in the *Devils Book*; let our Names be found in the *Church Book*, and let us be, *Written among the Living in Jerusalem.* By no means let, *Church-Work* sink and fail in the midst of us; but let the Tragical Accidents which now happen, exceedingly Quicken that *Work*. So many of the *Rising Generation*, utterly forgetting the Errand of our Fathers to build Churches in this Wilderness, and so many of Our *Cottages* being allowed to Live, where they do not, and perhaps cannot, wait upon God with the Churches of His People! tis as likely as any one thing to

procure the ſwarmings of *Witch-crafts* among us. But it becomes us, with a like Ardour, to bring our poor *Children* with us, as we ſhall do, when we come ourſelves, into the *Covenant* of God. It would break an heart of Stone, to have ſeen, what I have lately ſeen; Even poor Children of ſeveral Ages, even from ſeven to twenty more or leſs, *Confeſſing* their Familiarity with Devils; but at the ſame time, in Doleful bitter Lamentations, that made a Little Pourtraiture of *Hell* it ſelf, Expoſtulating with their execrable Parents, for *Devoting* them to the Devil in their Infancy, and ſo *Entailing* of Devilliſm upon them! Now, as the Pſalmiſt could ſay, *My Zeal hath Conſumed me, becauſe my Enemies have forgotten thy Words*: Even ſo, let the nefarious wickedneſs of thoſe that have Explicitly dedicated their Children to the Devil, even with Deviliſh Symbols, of ſuch a Dedication, Provoke our *Zeal* to have our Children, Sincerely, Signally, and openly *Conſecrated* unto God; with an *Education* afterwards aſſuring and confirming that Conſecration.

VII. Let our *Prayer* Go up with *Great Faith*, againſt the Devil, that comes down in *Great Wrath*. Such is the Antipathy of the Devil to our *Prayer*, that he cannot bear to ſtay long where much of it is: indeed it is *Diaboli Flagellum*, as well as, *Miſeriæ Remedium*; the Devil will ſoon be Scourg'd out of the Lords Temple, by a *Whip*, made and uſed, with the, *Effectual Fervent Prayer of Righteous Men*. When the Devil

vil by Afflicting of us, drives us to our Prayers, he is, *The Fool making a Whip for his own Back.* Our Lord said of the Devil, in Mat. 17. 21. *This Kind goes not out, but by Prayer and Fasting.* But, *Prayer and Fasting* will soon make the Devil be gone. Here are *Charms* indeed! Sacred and Blessed *Charms*, which the Devil cannot stand before. A *Promise* of God, being well managed in the *Hands* of them, that are much upon their *Knees*, will so, *Resist the Devil*, that he will *Flee from us.* At every other Weapon, the *Devils* will be too hard for us; the *Spiritual Wickednesses in High Places*, have manifestly the Upper Hand of us; that *Old Serpent* will be too Old for us, too cunning, too subtil; they will soon *out-wit* us, if we think to Encounter them with any *Wit* of our own. But when we come to *Prayers*, Incessant and Vehement *Prayers* before the Lord, *there* we shall be too hard for them. When well-directed *Prayers*, that great Artillery of Heaven, are brought into the Field, *There*, methinks I see, *There are these Workers of Iniqnity fallen, all of them!* And who can tell, how much the most *Obscure Christian* among you all, may do towards the Deliverance of our Land from the Molestations which the Devil is now giving unto us. I have Read, That on a Day of Prayer kept by some Good People for and with a Possessed Person, the Devil at last flew out of the Window, and referring to a Devout, plain, mean Woman then in the Room, he cry'd out, O *the Woman behind the Door!*

Door! *'Tis that Woman that forces me away!* Thus, the Devil that now Troubles us, may be forced within a while to Forſake us: and it ſhall be ſaid, *He was driven away by the prayers of ſome Obſcure and Retired Souls, which the world has taken but little notice of!* The Great God, is about a *Great Work* at this Day among us; now there is extream Hazzard leſt the Devil who by *Compulſion* muſt ſubmit unto that *Great Work*, may alſo by *Permiſſion* come to Confound that *Work*: both in the *Detections* of ſome, and in the *Confeſſions* of others, whole *Ungodly Deeds* may be brought forth, by a *Great Work* of God, there is Hazzard leſt the Devil intertwiſt ſome of his Deluſions. 'Tis PRAYER, I ſay, 'tis PRAYER, that muſt carry us well thro' the Strange Things that are now upon us. Only that *Prayer*, muſt then be, *The Prayer of Faith*: O where is our *Faith* in Him, Who *hath Spoiled theſe Principalities and Powers, on His Croſs Triumphing over them!*

VIII. Laſtly, Shake off, every Soul, Shake off the *Hard Yoke* of the Devil, if you would not periſh under the *Great Wrath* of the Devil. Where 'tis ſaid, *The whole World lies in Wickedneſs*, 'tis by ſome of the Ancients rendred, *The whole world lies in the Devil.* The Devil is a *Prince*, yea, the Devil is a *God* unto all the Unregenerate; and alas, there is, *A whole world of them.* Deſolate Sinners, Conſider what an Horrid *Lord* it is that you are Enſlav'd unto; and Oh ſhake off your Slavery to ſuch a *Lord.* Inſtead of *him*, now make your Choice

Choice of the Eternal God in Jesus Christ; Choose *Him* with a most unalterable Resolution; and unto *Him* say, with *Thomas, My Lord, and my God!* Say with the Church, *Lord, other Lords have had the Dominion over us, but now thou alone shalt be our Lord for ever.* Then instead of your perishing under the *wrath* of the Devils, God will fetch you to a place among those that fill up the *Room* of the Devils, left by their Fall from the Ethereal Regions. It was a most awful Speech made by the Devil, Possessing a young Woman, at a Village in *Germany, By the Command of God, I am come to Torment the Body of this young Woman, though* I *cannot hurt her Soul; and it is that* I *may warn men, to take heed of Sinning against God. Indeed* (said he) *'tis very sore against my will that I do it; but the command of God forces me to declare what* I *do; However I know that at the Last Day, I shall have more Souls than God Himself.* So spoke that horrible Devil! But O that none of our *Souls* may be found among the Prizes of the Devil, in the Day of God! O that what the Devil has been *forc'd to Declare*, of his Kingdom among us, may prejudice our Hearts against him for ever!

My Text saies, *The Devil is come down in Great Wrath, for he has but a short Time.* Yea, but if you do not by a Speedy and Thorough Conversion to God, Escape the *Wrath* of the Devil, you will yourselves *Go down*, where the Devil is to be, and you will there be sweltring under the Devils *Wrath*, not for a *Short Time*, but, *World without End*; not for a

Short

Short Time, but for, *Infinite Millions of Ages.* The ſmoke of your Torment under that *Wrath*, will *Aſcend for ever and ever*! Indeed the Devils Time for his *Wrath* upon you in this World, can be but ſhort, but his *Time* for you to do his *Work*, or, which is all one, to delay your turning to God, that is a *Long Time.* When the Devil was going to be *Diſpoſſeſſed* of a Man, he Roar'd out, *am I to be Tormented before my Time.* You will *Torment* the Devil, if you Reſcue your Souls out of his Hands, by true Repentance: if once you begin to look that way, hee'll Cry out, O *This is before my Time, I muſt have more Time, yet in the Jervice of ſuch a guilty Soul.* But, I beſeech you, let us join thus to *Torment* the Devil, in an Holy Revenge upon him, for all the Injuries which he has done unto us; let us tell him, *Satan, Thy Time with me is but ſhort, Nay, thy Time with me ſhall be no more*; *I am unutterably ſorry that it has been ſo much*; *Depart from me thou Evil-Doer, that would'ſt have me to be an Evil-Doer Like thy ſelf*; *I will now keep the Commandments of that God, in whom I Live, and Move, and have my Being*! The Devil has a fine Game for himſelf indeed, if by troubling of our Land, the ſouls of many People ſhall come to, *Think upon their Wayes, till they turn their Feet into the Teſtimonies of the Lord*. Now that the Devil may be thus outſhot in his own Bow, is the Deſire of all that *Love the Salvation of God* among us, as well as of him, who has thus Addreſſed You. *Amen.*

Having

HAving thus discourſed on the *Wonders of the Inviſible World*, I ſhall now, with Gods Help, go on to relate ſome Remarkable and Memorable Inſtances of *Wonders* which that *World* ha's given to ourſelves. And altho' the chief Entertainment which my Readers do Expect, and ſhall Receive, will be, a True Hiſtory of what ha's occurred, reſpecting the WITCHCRAFTS wherewith we are at this day perſecuted, yet I ſhall chooſe to Uſher in the mention of thoſe Things, with

A Narrative
OF AN
APPARITION
Which a Gentleman in *Boſton*, had of his Brother, juſt then Murdered in *London*.

IT was, on the Second of *May* in the Year 1687 that a moſt ingenious, accompliſhed and well-diſpoſed young Gentleman, Mr. *Joſeph Beacon*, by Name, about Five a clock in the Morning, as he lay, whether Sleeping or Waking he could not ſay, (but judged the latter of them,) had a View of his Brother then at *London*, altho' he was now himſelf at Our *Boſton*, diſtanced from him a Thouſand Leagues

Leagues. This his Brother appear'd unto him, in the Morning, about five a Clock at *Boston*, having on him a *Bengale* Gown, which he uſually wore, with a Napkin Ty'd about his Head; His Countenance was very Pale, Ghaſtly, Deadly, and he had a Bloody Wound On one Side of his Forehead! *Brother*! ſaies the Affrighted *Joſeph*. Brother! Anſwered the Apparition. Said *Joſeph*, *What's the matter, Brother! How came you here*! The Apparition reply'd, *Brother, I have been moſt Barbarouſly and Injuriouſly Butchered, by a Debauch'd, Drunken Fellow, to whom* I *never did any wrong in my life.* Whereupon he gave a particular Deſcription of the Murderer; adding, *Brother, This Fellow, changing his Name, is attempting to come cover unto* New-England, *in* Foy *or* Wild; *I would pray you, on the firſt Arrival of either of theſe, to get an Order from the Governour, to Seiz the perſon, whom I have now deſcribed; and then do you Indict him for the Murder of me your Brother: I'le Stand by you, and prove the Indictment.* And ſo he vaniſhed. Mr. *Beacon* was extreamly aſtoniſhed at what he had ſeen and heard; and the People of the Family not only obſerved an extraordinary Alteration upon him, for the Week following, but have alſo given me under their Hands a full Teſtimony, that he then gave them an Account of this Apparition.

All this while, Mr. *Beacon* had no Advice of any thing amiſs attending his Brother then in *England*; but about the latter end of *June* follow-

lowing, he understood by the common ways of communication, that the *April* before, his Brother going in haſt by night to call a coach for a Lady, mett a fellow then in drink, with his *Doxy* in his hand. Some way or other the fellow thought himſelf affrontted in the haſty paſſage of this *Beacon*, & immediately ran in to the Fire-ſide of a Neighbouring Tavern, from whence he fetch'd out a Fire-fork, wherewith he grievouſly wounded *Beacon* in the ſkull; even in that very part, where the Apparition ſhow'd his wound. Of this Wound he Languiſhed until he Dy'd, on the ſecond of *May*, about five of the Clock in the morning at *London*. The murderer it ſeems, was endeavouring an eſcape, as the Apparition affirm'd, but the Friends of the Deceaſed *Beacon* ſiezed him: and proſecuting him at Law, he found the help of ſuch Friends, as brought him off without the loſs of his Life; ſince which, there has no more been heard of the Buſineſs.

This Hiſtory I received of Mr *Joſeph Beacon* himſelf; who, a little before his own Pious & Hopeful Death, which follow'd not long after, gave me the Story written and ſigned with his own Hand, and Atteſted with the Circumſtances I have already mentioned.

BUt I ſhall no longer detain my Reader, from His expected entertainment; in a Brief Account of the *Trials*, which have paſſed upon ſome of the Malefactors, Lately Executed at *Salem*, for the *Witchcrafts*, whereof they ſtood Convicted. For

my own part, I was not Preſent at any of *Them*; nor ever Had I any perſonal prejudice at the perſons thus brought upon the Stage; much leſs, at the Surviving Relations of thoſe perſons, with and for whom I would be as Hearty a mourner as any man Living in the World: *The Lord Comfort them*! But having Received a Command, ſo to do, I can do no other than ſhortly Relate the Chief *Matters of fact* which accurr'd in the Trials of ſome that where Executed; in an Abridgment collected out of the *Court-Papers*, on this occaſion put into my Hands. You are to take the *Truth*, juſt as it was; and the *Truth* will hurt no good man. There might have been more of theſe, if my Book would not thereby have been ſwollen too big; and if ſome other worthy hands did not perhaps intend ſomething further in theſe *Collections*; for which cauſe I have only ſingled out *Four* or *Five* which may ſerve to Illuſtrate the way of dealing, wherein *Witchcrafts* uſe to be concerned; and I Report matters not as an *Advocate* but as an *Hiſtorian*.

They were ſome of the Gracious Words, inſerted in the Advice, which many of the Neighbouring Miniſters, did this Summer humbly lay before our Honourable Judges, *We cannot but with all thankfulneſs, acknowledge the ſucceſs which the Merciful God has given unto the Sedulous and Aſſiduous endeavours of Our Honourable Rulers, to detect the abominable Witchcrafts which have been committed in the Country; Humbly Praying that the diſcovery of thoſe myſterious and miſchievous wickedneſſes, may be perfected.* If in the midſt of the

the many Dissatisfactions among us, the publication of these Trials, may promote such a pious *Thankfulness* unto God, for Justice being *so far*, executed among us, I shall Rejoyce that God is Glorified; and pray that no wrong steps of ours may ever sully any of His Glorious Works.

But we will begin with,

A Modern Instance of Witches Discovered and Condemned, in a Trial, before that Celebrated Judge, Sir. *Matthew Hale.*

IT may cast some *Light* upon the *Dark* Things now in *America*, if we just give a glance upon the *Like Things* lately hapening in *Europe*. We may see the *Witchcrafts* here, most exactly resemble the *Witchcrafts* there; and we may learn what sort of Devils do trouble the World.

The Venerable Baxter very truly sais, *Judge* Hale *was a Person, than whom no Man, was more backward, to Condemn a Witch, without full Evidence.*

Now, One of the Latest Printed Accounts, about a, *Trial of Witches*, is of what was be fore *him*; and it ran on this wise. [Printed in the Year 1682] And it is here the rather mentioned, because it was a Trial, much considered by the Judges of *New-England*.

I. *Rose Cullender*, and *Amy Duny*, were severally Indicted, for Bewitching *Elizabeth Durent*, *Ann Durent*, *Jane Bocking*, *Susan Chandler*, *William Durent*, *Elizabeth*

Elizabeth and *Deborah Pacy*. And the evidence, whereon they were Convicted, ſtood upon diverſe particular Circumſtances.

II. *Amy Durent*, *Suſan Chandler*, and *Elizabeh Pacy*, when they came into the Hall, to give Inſtructions for the drawing the Bills of Indictments, they fell into ſtrange and violent Fitts, ſo that they were unable to give in their Depoſitions, not only then but alſo During the whole Aſſizes. *William Durent* being an Infant, his Mother Swore, That *Amy Duny* looking after her Child one Day in her abſence, did at her return confeſs, that ſhe had *given ſuck to the Child*: (tho' ſhe were an Old Woman:) Whereat, when *Durent* expreſſed her diſpleaſure, *Duny* went away with Diſcontents and Menaces.

The Night after, the Child fell into ſtrange and ſad Fitts, wherein it continued for Diverſe Weeks. One Doctor *Jacob* adviſed her to hang up the Childs Blanket, in the Chimney Corner all Day, and at Night, when ſhe went to put the Child into it, if ſhe found any Thing in it then to throw it without fear into the Fire. Accordingly, at Night, there fell a great Toad out of the Blanket, which ran up & down the Hearth. A Boy, catch't it, & held it in the Fire with the Tongs: where it made an horrible Noiſe, and Flaſh'd like to Gun-Powder, with a report like that of a Piſtol: Whereupon the Toad was no more to be ſeen. The next Day a kinſwoman of *Duny's*, told the Deponent, that her

her Aunt was all grievously scorch'd with the Fire, and the Deponent going to her House, found her in such a Condition. *Duny* told her, she might thank her for it; but she should live to see some of her Children Dead, and her self upon Crutches. But after the Burning of the Toad, this Child Recovered.

This Deponent further Testify'd, That Her Daughter *Elizabeth*, being about the Age of Ten Years, was taken in like manner, as her first Child was, and in her Fitts complained much of *Amy Duny*, and said, that she did appear to Her, and afflict her in such manner as the former. One Day she found *Amy Duny* in her House, and thrusting her out of Doors, *Duny* said, *You need not be so Angry, your Child won't live long.* And within three Days the Child Dyed. The Deponent added, that she was Her self, not long after taken with such a Lameness, in both her Leggs, that she was forced to go upon Crutches; and she was now in Court upon them. [It was Remarkable, that immediately upon the Juries bringing in *Duny* Guilty, *Durent* was restored unto the use of her Limbs, and went Home without Her Crutches.]

III. As for *Elizabeth* and *Deborah Pacy*, one Aged Eleven years, the other Nine; the elder, being in Court, was made utterly senseless, during all the time of the Triall: or at least speechless. By the direction of the Judge, *Duny* was privately brought to *Elizabeth*

beth Pacy, and ſhe touched her Hand: whereupon the child, without, ſo much as ſeeing her, ſuddenly leap'd up and flew upon the priſoner; the younger was too ill, to be brought unto the Aſſizes. But *Samuel Pacy*, their Father, teſtify'd, that his Daughter *Deborah*, was taken with a ſudden lameneſs; and upon the grumbling of *Amy Duny*, for being denyed ſomething, where this child was then ſitting, the child was taken with an extreeme pain in her ſtomach,, like the pricking of pins; and ſhrieking at a dreadful manner, like a Whelp, rather then a Rational creature. The Phyſicians could not conjecture the cauſe of the Diſtemper; but *Amy Duny* being a woman of Ill Fame, and the child in fitts crying out of *Amy Duny*, as affrighting her with the Apparition of her perſon, the deponent ſuſpected her, and procured her to be ſet in the ſtocks. While ſhe was there, ſhe ſaid in the hearing of two Witneſſes, *Mr* Pacy *keeps a great ſtir about his child, but let him ſtay till he has done as much by his Children, as I have done by mine*: and being asked, What ſhe had done to her Children, ſhe anſwered, *She had been fain to open her Childs mouth with a Tap to give it Victuals.* The Deponent added, that within two Days, the Fits of his Daughters were ſuch, that they could not preſerve either Life or Breath, without the help of a Tap. And that the Children cry'd out of *Amy Duny*, and of *Roſe Cullender*, as afflicting them, with their Apparitions.

IV. The Fits of the Children, were various. They

They would sometimes be Lame on one side; sometimes on t'other. Sometimes very sore; sometimes restored unto their Limbs, and then Deaf, or Blind, or Dumb, for a long while together. Upon the Recovery of their Speech, they would Cough extreamly; and with much Flegm, they would bring up Crooked Pins; & one time, a Two-penny Nail, with a very broad Head. Commonly at the end of every Fit, they would cast up a Pin. When the Children Read, they could not pronounce the Name of, *Lord*, or *Jesus* or *Christ*, but would fall into Fitts; and say, Amy Duny *says, I must not use that Name*. When they came to the Name of *Satan*, or *Devil*, they would clap their Fingers on the Book, crying out, *This bites, but it makes me speak right well!* The Children in their Fitts, would often cry out, *There stands* Amy Duny, *or*, Rose Cullender; and they would afterwards relate, *That these Witches appearing before them, threatned them, that if they told what they saw or heard, they would Torment them ten times more than ever they did before.*

V. *Margaret Arnold*, the Sister of Mr. *Pacy*, testify'd unto the like Sufferings being upon the Children, at her House, whither her Brother had Removed them. And that sometimes, the Children (*only*) would see things like Mice, run about the House; and one of them suddenly snap't one with the Tongs, and threw it into

to

to the Fire, where it ſcreeched out like a Rat. At another time, a thing like a Bee, flew at the Face of the younger Child; the Child fell into a Fitt; and at laſt Vomited up a, *Two-penny Nail*, with a Broad Head; affirming, *That the Bee brought this* Nail, *and forced it into her mouth.* The Child would in like manner be aſſaulted with Flies, which brought Crooked Pins, unto her, and made her firſt ſwallow them, and then Vomit them. She one *D*ay caught, an Inviſible *Mouſe*, and throwing it into the Fire, it Flaſh'd like to Gun-Powder. None beſides the Child ſaw the *Mouſe*, but every one ſaw the *Flaſh*. She alſo declared, out of her Fitts, that in them, *Amy Duny*, much tempted her to Deſtroy Her ſelf.

VI. As for *Ann Durent*, her Father Teſtifyed That upon a *D*iſcontent of *Roſe Cullender*, His *D*aughter was taken with much Illneſs in her Stomach and great and ſore Pains, like the pricking of pins: and then Swooning Fitts, from which Recovering ſhe declared, *She had ſeen the Apparition of* Roſe Cullender, *Threatning to Torment her.* She likewiſe Vomited up diverſe Pins. The Maid was Preſent at Court, but when *Cullender* look'd upon her, ſhe fell into ſuch Fitts, as made her utterly unable to declare any thing.

Ann Baldwin, depoſed the ſame.

VII. *Jane Bocking*, was too weak, to be at the

the Assizes. But her Mother Testify'd, that Her Daughter having formerly been Afflicted with Swooning Fitts, and Recovered of them; was now taken with a great Pain in her Stomach; and New Swooning Fitts. That she took little Food, but every Day Vomited Crooked Pins. In her first Fitts, she would Extend her Arms, and use Postures, as if she catched at something, and when her Clutched Hands were forced open, they would find several Pins diversely Crooked, unaccountably lodged there. She would also maintain a Discourse with some that were Invisibly present, when casting abroad her Arms, she would often say, *I will not have it*! but at last say, *Then I will have it*! and closing her Hand, which when they presently after opened, a Lath-Nail was found in it. But Her great complaints were of being Visited by the shapes of *Amy Duny*, and *Rose Cullender*.

VIII. As for *Susan Chandler*, Her Mother Testifyed, That being at the search of *Rose Cullender*, they found on her Belly a thing like a Teat, of an Inch long; which the *said Rose* ascribed to a strain. But near her Privy parts, they found Three more, that were smaller than the former. At the end of the long Teat, there was a little Hole, which appeared, as if newly Sucked; and upon straining it, a white milky matter issued out. The Deponent further said, That her Daughter being one day concerned at *Rose Cullenders* taking her by the Hand, she fell very sick, and at Night cry'd out,

That

That Roſe Cullendet *would come to Bed unto her.* Her Fitts grew violent, and in the Intervals of them, ſhe declared, *That ſhe ſaw* Roſe Cullender *in them, and once having of a great Dog with her.* She alſo vomited up crooked Pins; and when ſhe was brought into Court, ſhe fell into her Fitts. She Recovered her ſelf in ſome Time, and was asked by the Court, whether ſhe was in a Condition to take an Oath, and give Evidence. She ſaid, ſhe could; but having been Sworn, ſhe fell into her Fitts again, and, *Burn her! Burn her!* were all the words that ſhe could obtain power to ſpeak. Her Father likewiſe gave the ſame Teſtimony with her Mother; as to all but the Search.

IX. Here was the Sum of the Evidence: which Mr. Serjeant *Keeling*, thought not ſufficient to Convict the Priſoners. For admitting the Children were Bewitched, yet, ſaid he, it can never be Apply'd unto the Priſoners, upon the Imagination only of the Parties Afflicted; inaſmuch as no perſon whatſoever could then be in Safety.

Dr. *Brown*, a very Learned Perſon then preſent, gave his Opinion, that theſe perſons were Bewitched. He added, That in *Denmark*, there had been lately a great Diſcovery of Witches; who uſed the very ſame way of Afflicting people, by Conveying Pins and Nails into them. His Opinion was, that the Devil in Witchcrafts, did Work upon the Bodies of Men and Women, upon a *Natural Foundation*; and that he did Extraordinarily afflict

flict them, with such Distempers as their Bodies were most subject unto.

X. The Experiment about the *Usefulness*, yea, or *Lawfulness* whereof Good Men have sometimes disputed, was divers Times made, That though the Afflicted were utterly deprived of all sense in their Fitts, yet upon the *Touch* of the Accused, they would so screech out, and Fly up, as not upon any other persons. And yet it was also found that once upon the touch of an innocent person, the like effect follow'd, which put the whole Court unto a stand: altho' a small Reason was at length attempted to be given for it.

XI. However, to strengthen the Credit of what had been already produced against the Prisoners. One *John Soam* testify'd, That bringing home his Hay in three Carts, one of the Carts wrenched the Window of *Rose Cullenders* House, whereupon she flew out, with violent Threatenings against the Deponent. The other two Carts, passed by twice, Loaded, that Day afterwards; but the Cart which touched *Cullenders* House, was twice or thrice that Day overturned. Having again Loaded it, as they brought it thro' the Gate which Leads out of the Field, the Cart stuck so fast in the Gates Head, that they could not possibly get it thro', but were forced to cut down the Post of the Gate, to make the Cart pass thro', altho' they could not

not perceive that the Cart did of either ſide touch the Gate-Poſt. They afterwards, did with much Difficulty get it home to the yard; but could not for their Lives get the Cart near the place, where they ſhould unload. They were fain to unload at a great Diſtance; and when they were Tired, the Noſes of them that came to Aſſiſt them, would burſt forth a Bleeding; ſo they were fain to give over till next morning; and then they unloaded without any Difficulty.

XII. *Robert Sherringham* alſo teſtify'd, That the Axle-Tree of his Cart, happening in paſſing, to break ſome part of *Roſe Cullenders* Houſe, in her Anger at it, ſhe vehemently threatned him, *His Horſes ſhould ſuffer for it.* And within a ſhort time, all his Four Horſes dy'd; after which he ſuſtained many other loſſes in the ſudden Dying of his Cattle. He was alſo taken with a Lameneſs in his limbs; and ſo vexed with lice of an extraordinary Number and Bigneſs, that no Art could hinder the Swarming of them, till he burnt up, two ſuits of Apparrel.

XIII. As for *Amy Duny*, t'was teſtfi'd by one *Richard Spencer*' that he heard her ſay, *The Devil would not lett her Reſt; until ſhe were Revenged on the wife of* Cornelius Sandſwel And that *Sandſwel* teſtify'd, that her Poultrey dy'd ſuddenly, upon *Amy Dunyes* threatning of them; and that her Huſbands Chimney fell, quickly after *Duny* had ſpoken of ſuch

such a disaster. And a firkin of Fish could not be kept from falling into the water, upou suspicious words of *Dury's*.

XIV. The Judge, told the Jury, they were to inquire now, first, whether these Children were Bewitched; and secondly, Whether the Prisoners at the Bar were guilty of it. He made no doubt, there were such Creatures as Witches; for the Scriptures affirmed it; and the Wisdom of all Nations had provided Laws against such persons. He pray'd the God of Heaven, to direct their Hearts in the weighty thing they had in hand; for, *To Condemn the Innocent, and let the Guilty go free, were both an Abomination to the Lord.*

The Jury in half an Hour, brought them in *Guilty*, upon their several Indictments, which were Nineteen in Number.

The next morning, the Children with their Parents, came to the Lodgings of the Lord Chief Justice, and were in as good Health, as ever in their Lives; being Restored within half an Hour after the Witches were Convicted.

The Witches were Executed; and *Confessed* nothing; which indeed will not be wondred by them, who Consider and Entertain the Judgment of a Judicious Writer, *That the Unpardonable Sin, is most usually Committed by Professors of the Christian Religion, falling into Witchcraft.*

We

We will now proceed unto ſeveral of the like Trials among our ſelves.

I.

THE

TRYAL of G. B.

At a Court of

Oyer and Terminer,

Held in *Salem.* 1692.

GLad ſhould I have been, if I had never known the Name of this man; or never had this occaſion to mention ſo much as the firſt Letters of his Name. But the Government requiring ſome Account, of his Trial, to be Inſerted in this Book, it becomes me with all Obedience, to ſubmit unto the Order.

I. This *G. B.* was Indicted for *Witchcrafts*; and in the Proſecution of the Charge againſt him, he was Accuſed by five or ſix of the Bewitched, as the Author of their Miſeries; he was Accuſed by eight of the Confeſſing Witches, as being an Head Actor at ſome of their Helliſh Randezvouzes, and one

one who had the promise of being a *King* in Satans Kingdom, now going to be Erected; he was Accused by nine persons, for extraordinary Lifting, and such Feats of Strength, as could not be done without a Diabolical Assistance. And for other such Things he was Accused, until about Thirty Testimonies were brought in against him; nor were these, judg'd the half of what might have been considered, for his Conviction: however they were enough to fix the Character of a *Witch* upon him, according to the Rules of Reasoning, by the Judicious *Gaule*, in that Case directed.

II. The Court being sensible, that the *Testimonies of the Parties Bewitched*, use to have a Room among the *Suspicions*, or *Presumptions*, brought in against one Indicted for Witchcraft, there were now heard the Testimonies of several Persons, who were most notoriously Bewitched, and every day Tortured by Invisible Hands, and these now all charged the Spectres of *G. B.* to have a share in their Torments. At the Examination of this *G. B.* the Bewitched People were grievously harassed, with Preternatural Mischiefs, which could not possibly be Dissembled; and they still ascribed it unto the Endeavours of *G. B.* to kill them. And now upon his Trial, one of the Bewitched Persons testify'd, That in her Agonies, a little Black hair'd man came to her, saying his Name was *B.* and bidding her set her hand unto a Book which he show'd unto her; and bragging that he was a

Conjurer,

Conjurer above the ordinary Rank of Witches; That he often perſecuted her, with the offer of that Book, ſaying, *She ſhould be well, and need fear no body, if ſhe would but* Sign *it*: but he inflicted cruel Pains and Hurts upon her, becauſe of her Denying ſo to do. The Teſtimonies of the other Sufferers concurred with theſe; and it was Remarkable, that whereas *Biting*, was one of the ways which the Witches uſed, for the vexing of the Sufferers, when they cry'd out of G. B. biting them, the print of the Teeth, would be ſeen on the Fleſh of the Complainers; and juſt ſuch a ſett of *Teeth*, as G. B's would then appear upon them, which could be diſtinguiſhed from thoſe of ſome other mens. Others of them teſtify'd, That in their Torments, G. *B.* tempted them, to go unto a Sacrament, unto which they perceived him with a ſound of Trumpet Summoning of other Witches; who quickly after the Sound would come from all Quarters unto the Rendezvouz. One of them falling into a kind of Trance, afterwards affirmed, That G. B. had carried her into a very high Mountain, where he ſhow'd her mighty and glorious Kingdoms, and ſaid, *He would give them all to her, if ſhe would write in his Book*; but ſhe told him, *They were none of his to give*; and refuſed the motions; enduring of much miſery for that Refuſal.

It coſt the Court a wonderful deal of Trouble, to hear the Teſtimonies of the Sufferers; for when they were going to give in their Depoſitions, they would

would for a long while be taken with fitts, that made them uncapable of saying any thing. The Chief Judge asked the prisoner, who he thought hindred these witnesses from giving their testimonies? and he answered, *He supposed, it was the Divel?* That Honourable person, then reply'd, *How comes the Divel so loathe to have any Testimony born against you?* Which cast him into very great confusion.

III. It has been a frequent thing for the Bewitched people, to be entertained with Apparitions of *Ghosts* of murdered people, at the same time, that the *Spectres* of the witches trouble them. These Ghosts do always affright the Beholders, more than all the other spectral Representations; and when they exhibit themselves, they cry out, of being Murdered by the witchcrafts or other violences of the persons who are then in spectre present. It is further considerable, that once or twice, these *Apparitions* have been seen by others at the very same time that they have shown themselves to the Bewitched; & seldom have there been these *Apparitions* but when something unusual & suspected had attended the Death of the party thus Appearing. Some that have bin accused by these *Apparitions*, accosting of the Bewitched People, who had never heard a word of any such persons, ever being in the world, have upon a fair examination freely, and fully, confessed the murders of those very persons, altho' these also did not know how the *Apparitions* had complained of them. Accordingly several of the Bewitched,

had given in their Teſtimony, that they had been troubled with the *Apparitions* of two women, who ſaid, that they were *G. Bs.* two wives; and that he had been the Death of them; and that the Magiſtrates muſt be told of it, before whom if *B.* upon his trial deny'd it, they did not know but that they ſhould appear again in the Court. Now, *G. B.* had been infamous for the Barbarous uſage of his two ſucceſſive *wives*, all the Country over. Moreover; It was teſtifi'd, the ſpectre of *G. B.* threatning of the ſufferers told them, he had killed (beſides others) Mrs *Lawſon* and her Daughter *Ann.* And it was noted, That theſe were the vertuous wife and Daughter, of one at whom this *G. B.* might have a prejudice for his being ſerviceable at *Salem-village*, from whence himſelf had in Ill Terms removed ſome years before: & that when they dy'd, which was long ſince, there were ſome odd circumſtances about them, which made ſome of the Attendents there ſuſpect ſomething of witchraft, tho' none Imagined from what Quarter it ſhould come.

Well, G. B. being now upon his Triall, one of the Bewitched perſons was caſt into Horror at the Ghoſts of B's. two deceaſed wives, then appearing before him, and crying for, *Vengeance*, againſt him. Hereupon ſeveral of the Bewitched perſons were ſucceſſively called in, who all not knowing what the former had ſeen and ſaid, concurred in their Horror, of the Apparition, which they affirmed, that he had before him. But he, tho' much appalled, utterly deny'd that he diſcerned any thing of it; nor was it any part of his *Conviction.* IV.

IV Judicious Writers, have assigned it a great place, in the Conviction of *witches*, *when persons are Impeached by other Notorious witches, to be as Ill as themselves; especially, if the persons have been much noted for neglecting the Worship of God.* Now, as there might have been Testimonies Enough of G. B's. Antipathy to *Prayer* and the other Ordinances of God, tho' by his profession singularly obliged thereunto; so, there now came in against the prisoner, the Testimonies of several persons, who confessed their own having been Horrible *Witches*, and ever since their confessions had been themselves terribly Tortured by the Devils and other Witches, even like the other Sufferers; and therein undergone the pains of many *Deaths* for their Confessions.

These now Testify'd, that *G. B.* had been at Witch-Meetings with them; and that he was the Person who had Seduced, and Compelled them into the snares of Witchcraft: That he promised them *Fine Cloaths*, for doing it; that he brought Poppets to them, and thorns to stick into those Poppets, for the afflicting of other People: And that he exhorted them, with the rest of the Crue, to bewitch all *Salem-Village*, but beware to do it Gradually, if they would prevail in what they did.

When the *Lancashire Witches* were condemn'd, I don't Remember that there was any considerable further Evidence, than that of the Bewitched, and then that of some that confessed. We see so much already against G. B. But this being indeed not *Enough*, there

were, other things to render what had been already produced *credible*.

V. A famous Divine, recites this among the Convictions of a Witch; *The Teſtimony of the Party Bewitched, whether Pining or Dying; together with the Joint Oathes of Sufficient Perſons, that have ſeen certain Prodigious Pranks or Feats, wrought by the party Accuſed.* Now God had been pleaſed ſo to leave this G. B. that he had enſnared himſelf, by ſeveral Inſtances which he had formerly given of a Preternatural ſtrength, and which were now produced againſt him. He was a very Puny man; yet he had often done things beyond the ſtrength of a Giant. A Gun of about ſeven foot barrel, and ſo heavy that ſtrong men could not ſteadily hold it out, with both hands; there were ſeveral Teſtimonies, given in by Perſons of Credit and Honour, that he made nothing of taking up ſuch a Gun behind the Lock, with but one hand, and holding it out like a Piſtol, at Arms-end. G. B. in his Vindication was ſo fooliſh as to ſay, *That an Indian was there, and held it out at the ſame time*: Whereas, none of the Spectators ever ſaw any ſuch *Indian*; but they ſuppos'd the *Black man* (as the Witches call the *Devil*; and they generally ſay he reſembles an *Indian*) might give him that Aſſiſtence. There was Evidence, likewiſe, brought in, that he made nothing of Taking up whole Barrels fill'd with *Malaſſes*, or *Cider*, in very Diſadvantagious Poſtures, and Carrying of them

them through the Difficulteſt Places, out of a Canoo to the Shore.

[Yea, there were Two Teſtimonies, that G. B. with only putting the Fore-Finger of his Right hand, into the Muzzel of an heavy Gun, a Fowling-piece, of about ſix or ſeven foot Barrel, did Lift up the Gun, and hold it out at Arms end; a Gun which the Deponents, though ſtrong men, could not with both hands Lift up, and hold out, at the Butt end, as is uſual. Indeed one of theſe Witneſſes, was over perſwaded by ſome perſons, to be out of the way, upon G. B. 's Trial; but he came afterwards, with ſorrow for his withdraw, and gave in his Teſtimony: Nor were either of theſe Witneſſes made uſe of as evidences in the Trial.]

VI. There came in ſeveral Teſtimonies, relating to the Domeſtick Affayrs of G. B. which had a very hard Aſpect upon him; and not only prov'd him a very ill man; but alſo confirmed the Belief of the Character, which had been already faſtned on him. e. g.

T'was teſtifyed, That keeping his two Succeſſive Wives in a ſtrange kind of Slavery, he would when he came home from abroad, pretend to tell the Talk which any had with them. That he ha's brought them to the point of Death, by his Harſh Dealings with his Wives, and then made the People about him to promiſe that in Caſe Death ſhould happen, they would ſay no-

thing of it. That he uſed all means to make his Wives Write, Sign, Seal, and Swear a Covenant, never to Reveal any of his Secrets. That his Wives had privately complained unto the Neighbours about frightful Apparitions of Evil Spirits, with which their Houſe was ſometimes infeſted; and that many ſuch things have been Whiſpered among the Neighbourhood. There were alſo ſome other Teſtimonies, relating to the Death of People, whereby the Conſciences of an Impartial Jury, were convinced, that *G. B.* had Bewitched the perſons mentioned in the Complaints. But I am forced to omit ſeveral ſuch paſſages, in this, as well as in all the ſucceeding *Trials*, becauſe the Scribes who took Notice of them, have not Supplyed me.

VII. One Mr. *Ruck*, Brother in Law to this *G. B.* Teſtify'd, that *G. B.* and he himſelf, and his Siſter, who was *G. B*'s Wife, going out for Two or three Miles, to gather Straw-*B*erries, *Ruck*, with his Siſter the Wife of G. B. Rode home very Softly, with G. B. on Foot in their Company, G. B. ſtept aſide a little into the Buſhes; Whereupon they Halted and Halloo'd for him. He not anſwering, they went away homewards, with a Quickened pace; without any expectation of ſeeing him in a conſiderable while: and yet when they were got near home, to their Aſtoniſhment they found him on foot, with them, having a Basket of Straw-Berries. G. B. immediately, then fell to chiding his Wife, on the account of what ſhe had been ſpeaking to her Bro-

Brother, of him, on the Road: which when they wondred at, he said, *He knew their thoughts. Ruck* being startled at that, made some Reply, intimating that the Devil himself did not know so far; but G. B. answered, *My God, makes known your Thoughts unto me.* The prisoner now at the Barr had nothing to answer, unto what was thus Witnessed against him, that was worth considering. Only he said, *Ruck, and his Wife left a man with him, when they left him.* Which *Ruck* now affirm'd to be false; and when the Court asked *G. B. What the Man's Name was?* his countenance was much altered; nor could he say, who 'twas. But the Court began to think, that he then step'd aside, only that by the assistance of the *Black Man*, he might put on his *Invisibility*, and in that *Fascinating Mist*, gratify his own jealous humour, to hear what they said of him. Which trick of rendring themselves *Invisible*, our Witches do in their confessions pretend that they sometimes are Masters of; and it it is the more credible, because there is Demonstration that they often render many other things utterly *Invisible*.

VIII. *Faltring, Fau ty, unconstant, and contrary Answers upon Judicial and deliberat e examination*, are counted some unlucky symptoms of guilt, in all crimes; Especially in Witchcrafts. Now there never was a prisoner more Emiuent for them, than G.B. both at his Examination and on his Trial. His *Tergiversations, Contradictions*, and *Falsehoods*, were very sensible: he had little to say, but that he had

heard ſome things that he could not prove, Reflecting upon the Reputation of ſome of the witneſſes. Only he gave in a paper, to the Jury; wherein, altho' he had many times before, granted, not only that there are *Witches*, but alſo that the preſent ſufferingsof the Countrey are the Effect of horrible *Witchcrafts*, yet he now goes to, evince it, *That there neither are, nor ever were, Witches that having made a compact with the Divel, Can ſend a Divel to Torment other people at a diſtance.* This paper was Tranſcribed out of *Ady*; which the Court preſently knew, as ſoon as they heard it. But he ſaid, he had taken none of it out of any Book; for which his evaſion afterwards was, that a Gentleman gave him the diſcourſe, in a manuſcript, from whence he Tranſcribed it.

IX. The Jury brought him in *guilty*; But when he came to Dy, he utterly deny'd the Fact, whereof he had been thus convicted.

II.

The TRIAL of *Bridget Biſhop*: alias, *Oliver.*

At the COURT of

Dyer and Terminer

Held at *Salem. June* 2. 1692.

I. SHe was Indicted for Bewitching of ſeveral perſons in the Neighbourhood, the Indictment being drawn up, according to the *Form* in ſuch

such Cases Usual. And pleading, *Not Guilty*, there were brought in several persons, who had long undergone many kinds of Miseries, which were preternaturally Inflicted, and generally ascribed unto an horrible *Witchcraft*. There was little Occasion to prove the *Witchcraft*; it being Evident and Notorious to all Beholders. Now to fix the *Witchcraft* on the Prisoner at the Bar, the first thing used was, the Testimony of the *Bewitched*; whereof, several Testify'd, That the *Shape* of the Prisoner did oftentimes very grievously pinch them, choak them, Bite them, & Afflict them; urging them to write their Names in a *Book*, which the said Spectre called, *Ours*. One of them did further Testify, that it was the *Shape* of this Prisoner, with another, which one Day took her from her Wheel, and carrying her to the River side, threatned there to Drown her, if she did not Sign to the Book mentioned: which yet she refused. Others of them did also Testify, that the said *Shape*, did in her Threats, brag to them, that she had been the Death of sundry persons, then by her Named; that she had *Ridden* a man, then likewise Named. Another Testify'd, the Apparition of *Ghosts* unto the Spectre of *Bishop*, crying out, *You Murdered us!* About the Truth whereof, there was in the matter of Fact, but too much Suspicion.

II. It was Testify'd, That at the Examination of the Prisoner, before the Magistrates, the Bewitched were extreamly Tortured. If she did

but

but caſt her Eyes on them, they were preſently ſtruck down; and this in ſuch a manner as there could be no Colluſion in the Buſineſs. But upon the Touch of her Hand upon them, when they lay in their Swoons, they would immediately Revive; and not upon the Touch of any ones elſe. Moreover, upon ſome Special Actions of her Body, as the ſhaking of her Head, or the Turning of her Eyes, they preſently and painfully fell into the like poſtures. And many of the like Accidents now fell out, while ſhe was at the Bar. One at the ſame time teſtifying, That ſhe ſaid, *She could not be Troubled to ſee the Afflicted thus Tormented.*

III. There was Teſtimony likewiſe brought in, that a man ſtriking once at the place, where a Bewitched perſon ſaid, the *Shape* of this *Biſhop* ſtood, the Bewitched cryed out, that he had Tore her Coat, in the place then particularly ſpecify'd; and the Womans Coat, was found to be Torn in that very place.

IV. One *Deliverance Hobbs*, who had Confeſſed her being a Witch, was now Tormented by the Spectres, for her Confeſſion. And ſhe now Teſtify'd, That this *Biſhop*, tempted her to Sign the *Book* again, and to Deny what ſhe had Confeſs'd. She affirmed, that it was the Shape of this Priſoner, which whipped her with Iron Rods, to compel her thereunto. And ſhe affirmed, that this *Biſhop* was at a General Meeting of the Witches, in a Field

Field at *Salem*-Village and there partook of a Diabolical Sacrament, in Bread and Wine then Administred!

V. To render it further Unquestionable, that the prisoner at the Bar, was the Person truly charged in THIS *Witchcraft*, there were produced many Evidences of OTHER *Witchcrafts*, by her perpetrated. For Instance, *John Cook* testify'd, that about five or six years ago, One morning, about Sun-Rise, he was in his Chamber, assaulted by the *Shape* of this prisoner: which Look'd on him, grin'd at him, and very much hurt him, with a Blow on the side of the Head: and that on the same day, about Noon, the same *Shape* walked in the Room where he was, and an Apple strangely flew out of his Hand, into the Lap of his mother, six or eight foot from him.

VI. *Samuel Gray*, testify'd, That about fourteen years ago, he wak'd on a Night, & saw the Room where he lay, full of Light; & that he then saw plainly a Woman between the Cradle, and the Bed-side, which look'd upon him. He Rose, and it vanished; tho' he found the Doors all fast. Looking out at the Entry-Door, he saw the same Woman, in the same Garb again; and said, *In Gods Name, what do you come for?* He went to Bed, and had the same Woman again assaulting him. The Child in the Cradle gave a great schreech, and the Woman Disappeared. It was long before the Child could

could be quieted; and tho' it were a very likely thriving Child, yet from this time it pined away, and after divers months dy'd in a ſad Condition. He knew not *Biſhop*, nor her Name; but when he ſaw her after this, he knew by her Countenance, and Apparrel, and all Circumſtances, that it was the Apparition of this *Biſhop*, which had thus troubled him.

VII. *John Bly* and his wife, teſtify'd, that he bought a ſow of *Edward Biſhop*, the Husband of the priſoner; and was to pay the price agreed, unto another perſon. This Priſoner being Angry that ſhe was thus hindred from ſingring the money, Quarrell'd with *Bly*. Soon after which the Sow, was taken with ſtrange Fits; Jumping, Leaping, and knocking her head againſt the Fence, ſhe ſeem'd Blind and Deaf, and would neither eat nor be ſuck'd. Whereupon a neighbour ſaid, ſhe believed the Creature was *Over-Looked*; & ſundry other circumſtances concurred, which made the Deponents Belive that *Biſhop* had Bewitched it.

VIII. *Richard Coman* teſtify'd, that eight years ago, as he lay Awake in his Bed, with a Light Burning in the Room, he was annoy'd with the Apparition of this *Biſhop*, and of two more that were ſtrangers to him; who came and oppreſſed him ſo that he could neither ſtir himſelf, nor wake any one elſe: and that he was the night after, moleſted again in the like manner; the ſaid *Biſhop* taking him by the Throat, and pulling him almoſt out of the Bed. His kinſman offered for this cauſe to lodge with him; and that Night, as they were Awake

Discourfing together: this *Coman* was once more visited, by the Guests whichhad formerly been so troublesome; his kinsman being at the same time strook speechless and unable to move Hand or Foot. He had laid his sword by him; which these unhappy spectres, did strive much to wrest from him; only he held too fast for them. He then grew able to call the People of hishouse; but altho' they heard him, yet they had not power to speak or stirr, until at last, one of the people crying out, *what's the matter!* the spectres all vanished.

IX. *Samuel Shattock* testify'd, That in the Year 1680. this *Bridget Bishop*, often came to his house upon such frivolous and foolish errands, that they suspected she came indeed with a purpose of mischief. Presently whereupon his eldest child, which was of as promising Health & Sense, as any child of its Age, began to droop exceedingly; & the oftener that *Bishop* came to the House, the worse grew the Child. As theChild would be standing at theDoor, he would be thrown and bruised against the Stones, by an Invisible Hand, and in like sort knock his Face against the sides of the House, and bruise it after a miserable manner. Afterwards this *Bishop* would bring him things to Dy, whereof he could not Imagine any use; and when she paid him a piece of Money, the Purse and Money were unaccountably conveyed out of a Lock'd box, and never seen more. The Child was immediately hereupon taken with terrible fits, whereof his Friends thought he would

would have dyed: indeed he did almoſt nothing but cry and Sleep for ſeveral Months together: and at length his underſtanding was utterly taken away. Among other Symptoms of an Inchantment upon him, one was, that there was a Board in the Garden, whereon he would walk; and all the invitations in the world could never fetch him off. About Seventeen or Eighteen years after, there came a Stranger to *Shattocks* Houſe, who ſeeing the Child, ſaid, *This poor Child is Bewitched; and you have a Neighbour living not far off, who is a Witch.* He added, *Your Neighbour has had a falling out with your Wife; and ſhe ſaid in her Heart, your Wife is a proud Woman, and ſhe would bring down her Pride in this Child:* He then Remembred, that *Biſhop* had parted from his Wife in muttering and menacing Terms, a little before the Child was taken Ill. The aboveſaid Stranger would needs carry the Bewitched Boy with him, to *Biſhops* Houſe, on pretence of buying a pot of Cyder. The Woman Entertained him in furious manner; and flew alſo upon the Boy, ſcratching his Face till the Blood came, and ſaying, *Thou Rogue, what? doſt thou bring this Fellow here to plague me?* Now it ſeems the man had ſaid before he went, that he would fetch Blood of *her.* Ever after the Boy was follow'd with grievous Fits, which the *Doctors* themſelves generally aſcribed unto *Witchcraft*; and wherein he would be thrown ſtill into the *Fire* or the *Water*, if he were not conſtantly look'd after; and it was verily believed that *Biſhop* was the cauſe of it.

X. *John Louder* testify'd, that upon some little controversy with *Bishop* about her fowles, going well to Bed, he did awake in the Night by moonlight, and did see clearly the likeness of this woman grievously oppressing him; in which miserable condition she held him unable to help him self, till near Day. He told *Bishop* of this; but she deny'd it, and threatned him, very much. Quickly after this, being at home on a Lords Day, with the doors shutt about him, he saw a Black Pig approach him; at which he going to kick, it vanished away. Immediately after, sitting down, he saw a Black thing jump in at the Window, & come & stand before him. The Body, was like that of a Monkey, the Feet like a Cocks, but the Face much like a mans. He being so extreemly affrighted, that he could not speak; this Monster spoke to him, and said, *I am a Messenger sent unto you, for I understand that you are in some Trouble of Mind, and if you will be ruled by me, you shalll want for nothing in this world.* Whereupon he endeavoured to clap his hands upon it; but he could feel no substance, and it jumded out of the window again; but immediately came in by the Porch, though the Doors were shut, and said, *You had better take my Counsel!* He then struck at it with a stick, but struck only the Groundsel, and broke the Stick. The Arm with which he struck was presently Disenabled, and it vanished away. He presently went out at the Back-Door, and spyed, this *Bishop*, in her Orchard, going toward her House; but he had not power to set one foot forward unto

unto her. Whereupon returning into the Houſe, he was immediately accoſted by the Monſter he had ſeen before; which Goblin was now going to fly at him: whereat he cry'd out, *The whole Armour of God, be between me and you!* So it ſprang back, and flew over the Apple Tree; ſhaking many Apples off the Tree, in its flying over. At its Leap, it flung Dirt with its Feet, againſt the Stomach of the man; whereon he was then ſtruck Dumb, and ſo continued for three Days together. Upon the producing of this Teſtimony, *Biſhop* deny'd that ſhe knew this Deponent: yet their two Orchards joined, and they had often had their Little Quarrels for ſome years together.

XI. *William Stacy*, Teſtifyed, That receiving Money of this *Biſhop*, for work done by him, he was gone but a matter of Three Rods from her, and looking for his money, found it unaccountably gone from him. Some time after, *Biſhop* asked him whether his Father would grind her griſt for her? He demanded why? ſhe Reply'd, *Becauſe Folks count me a witch.* He anſwered, *No Queſtion, but he will grind it for you.* Being then gone about ſix Rods from her, with a ſmall Load in his Cart, ſuddenly the Off-wheel ſlump't and ſunk down into an Hole upon plain ground, ſo that the Deponent, was forced to get help for the Recovering of the wheel. But ſtepping Back to look for the Hole which might give him this diſaſter, there was none at all to be found. Some time after, he was waked

in

in the Night; but it seem'd as Light as *Day*, and he perfectly saw the shape of this *Bishop*, in the Room, troubling of him; but upon her going out, all was Dark again. He charg'd *Bishop* afterwards with it: and she deny'd it not; but was very angry. Quickly after, this Deponent having been threatned by *Bishop*, as he was in a dark Night going to the Barn, he was very suddenly taken or lifted from the ground, and thrown against a stone wall; After that, he was again hoisted up and thrown down a Bank, at the end of his House. After this again, passing by this *Bishop*, his Horse with a small load, striving to Draw, all his Gears flew to pieces, and the Cart fell down; and this deponent going then to lift a Bag of corn, of about two Bushels; could not budge it, with all his might.

Many otherpranks, of this *Bishops*, this deponent was Ready to testify. He also testify'd, that he verily Believed, the said *Bishop*, was the Instrument of his Daughter, *Priscilla's* Death; of which suspicion, pregnant Reasons were assigned.

XII. To Crown all, *John Bly*, and *William Bly*, Testify'd, That being Employ'd by *Bridget Bishop*, to help take down the Cellar-wall, of the old House, wherein she formerly Lived, they did in Holes of the said old Wall, find several *Poppets*, made up of Rags, and Hogs Brussels, with Headless Pins in them, the points being outward. Whereof she could now give no Account unto the Court, that was Reasonable or Tolerable.

XIII. One thing that made againſt the Priſoner was, her being evidently convicted of *Groſs Lying*, in the Court, ſeveral Times, while ſhe was making her Plea. But beſides this, a Jury of Women, found a preternatural Teat upon her Body; but upon a ſecond ſearch, within Three or four Hours, there was no ſuch thing to be ſeen. There was alſo an account of other people whom this woman had afflicted. And there might have been many more, if they had been, enquired for. But there was no need of them.

XVI. There was one very ſtrange thing more, with which the Court was newly Entertained. As this Woman vvas under a Guard, paſſing by the Great and Spacious Mee ing-Houſe of *Salem*, ſhe gave a *Look* towards the Houſe. And immediately a *Dæmon* Inviſibly Entring the Meeting-houſe, Tore dovvn a part of it; ſo that tho' there vvere no perſon to be ſeen there, yet the people at the Noiſe running in, found a Board, vvhich was ſtrongly faſtned vvith ſeveral Nails, tranſported unto another quarter of the Houſe.

III.

The Tryal of *Suſanna Martin*: At the Court of *Oyer and Terminer*: Held by Adjournment at *Salem*. *June* 29. 1692.

I. *Suſanna Martin*, pleading, *Not Guilty*, to the Indictment of *Witchcrafts* brought in againſt

against her, there were produced the evidences of many persons very sensibly and grievously Bewitched; who all complaned of the prisoner at the Bar, as the person whom they Believed the cause of their Miseries. And now, as well as in the other Trials, there was an extraordinary endeavour by *witchcrafts*, with Cruel and Frequent Fits, to hinder the poor sufferers, from giving in their complaints; which the Court was forced with much patience to obtain, by much waiting and watching for it.

II. There was now also an Account given, of what passed at her first examination before the Magistrates. The cast of her *eye*, then striking the Afflicted People to the ground, whether they saw that Cast or no; there were these among other passages, between the Magistrates, and the Examinate.

Magistrate. Pray, what ails these People?

Martin. I don,t know.

Magistrate. But, what do you think ails them?

Martin. I don't desire to spend my Judgment upon it.

Magistrate. Don't you think they are Bewitch'd?

Martin. No, I do not think they are.

Magistrate. Tell us your thoughts about them then.

Martin. No, my thoughts are my own when they are in, but when they are out, they are anothers. Their Master.---

Magistrate. Their Master? who do you think, is their Master;

Martin. If theybe dealing in the Black Art, you may know as well as I.

Magiſtrate. Well, what have you done towards this?

Martin. Nothing at all.

Magiſtrate. Why, tis you or your Appearance.

Martin I cannot help it.

Magiſtrate. Is it not *Your* Maſter? How comes your Appearance to hurt theſe?

Martin. How do I know? He that appear'd in the ſhape of *Samuel*, a Glorify'd Saint, may Appear in any ones ſhape.

It was then alſo noted in her, as in others like her, that if the Afflicted went to approach her, they were flung down to the Ground. And, when ſhe was asked the Reaſon of it, ſhe ſaid, *I cannot tell; it may be, the Devil bears me more Malice than another.*

III. The Court accounted themſelves Alarum'd by theſe things, to Enquire further into the Converſation of the Priſoner; and ſee what there might occur, to render theſe Accuſations further credible. Whereupon, *John Allen*, of *Salisbury*, teſtify'd, That he refuſing, becauſe of the weakneſs of his Oxen, to Cart ſome Staves, at the requeſt of this *Martin*, ſhe was diſpleaſed at it, and ſaid, *It had been as good that he had; for his Oxen ſhould never do him much more Service.* Whereupon, this Deponent ſaid, *Doſt thou threaten me, thou old Witch: I'l throw thee into the Brook*: Which to avoid, ſhe flew over the Bridge, and eſcaped. But, as he was going home, one of his Oxen Tired, ſo that

that he was forced to Unyoke him, that he might get him home. He then put his Oxen, with many more, upon *Salisbury* Beach, where Cattle did use to get *Flesh*. In a few days, all the Oxen upon the Beach were found by their Tracks, to have run unto the mouth of *Merrimack-River*, and not returned; but the next day they were found come ashore upon *Plum-Island*. They that fought them, used all imaginable gentleness, but they would still run away with a violence that seemed wholly Diabolical, till they came near the mouth of *Merrimack-River*; when they ran right into the Sea, swimming as far as they could be seen. One of them then swam back again, with a swiftness, amazing to the Beholders, who stood ready to receive him, and help up his Tired Carcase: but the Beast ran furiously up into the Island, and from thence, thorough the Marishes, up into *Newbury* Town, and so up into the Woods; and there after a while found near *Amesbury*. So that, of Fourteen good Oxen, there was only this saved: the Rest were all cast up, some in one place, and some in another, Drowned.

IV. *John Atkinson* Testify'd, That he Exchanged a Cow, with a Son of *Susanna Martins*, whereat she muttered, and was unwilling he should have it. Going to Receive this Cow, tho' he Hamstring'd her, and Halter'd her, she of a Tame Creature grew so mad, that they

could ſcarce get her along. She broke all the Ropes that were faſtned unto her, and though ſhe were Ty'd faſt unto a Tree, yet ſhe made her Eſcape, and gave them ſuch further Trouble, as they could aſcribe to no cauſe but Witchcraft.

V. *Bernard Peache* teſtify'd, That being in Bed, on a Lords-day-Night, he heard a ſcrabbling at the Window, whereat he then ſaw, *Suſanna Martin* come in, and jump down upon the Floor. She took hold of this Deponents Feet, and drawing his Body up into an Heap, ſhe lay upon him, near Two Hours; in all which time he could neither ſpeak nor ſtirr. At length, when he could begin to move, he laid hold on her Hand, and pulling it up to his mouth, he bit three of her Fingers, as he judged, unto the Bone. Whereupon ſhe went from the Chamber, down the Stairs, out at the Door. This Deponent thereupon called unto the people of the Houſe, to adviſe them, of what paſſed; and he himſelf did follow her. The people ſaw her not; but there being a Bucket at the Left-hand of the Door, there was a drop of Blood found on it; and ſeveral more drops of Blood upon the Snow newly fallen abroad. There was likewiſe the print of her two Feet juſt without the Threſhold; but no more ſign of any Footing further off.

At another time this Deponent was deſired by the Priſoner, to come unto an Husking of Corn, at her Houſe; and ſhe ſaid, *If he did not come, it were*

were better that he did! He went not; but the Night following, *Susanna Martin*, as he judged, and another came towards him. One of them said, *Here he is*! but he having a Quarter-staff, made a Blow at them. The Roof of the Barn, broke his Blow; but following them to the Window, he made another Blow at them, and struck them down; yet they got up, and got out, and he saw no more of them.

About this time, there was a Rumour about the Town, that *Martin* had a Broken Head; but the Deponent could say nothing to that.

The said *Peache* also testify'd, the Bewitching of Cattle to Death, upon *Martins* Discontents.

VI. *Robert Downer* testifyed, That this Prisoner being some years ago prosecuted at Court for a Witch, he then said unto her, *He believed she was a Witch.* Whereat she being Dissatisfied, Said, *That some Shee-Devil would Shortly fetch him away*! Which words were heard by others, as well as himself. The Night following, as he lay in his Bed, there came in at the Window, the likeness of a *Cat*, which Flew upon him, took fast hold of his Throat, lay on him a considerable while, and almost killed him. At length he remembred, what *Susanna Martin*, had threatned the Day before; and with much striving he cryed out, *Avoid, thou Shee-Devil! In the Name of God the Father, the Son, and the Holy Ghost, Avoid!* Whereupon it left him, leap'd on the Floor, and Flew out at the Window.

And

And there alſo came in ſeveral Teſtimonies, that before ever *Downer* ſpoke a word of this Accident, *Suſanna Martin* and her Family, had related, *How this* Downer *had been Handled!*

VII. *John Kembal*, teſtifyed, that *Suſanna Martin*, upon a Cauſeleſs Diſguſt, had threatened him, about a certain Cow of his, *That ſhe ſhould never do him any more Good*: and it came to paſs accordingly. For ſoon after the Cow was found ſtark Dead on the dry Ground; without any Diſtemper to be diſcerned upon her. Upon which he was followed with a ſtrange Death upon more of his Cattle, whereof he loſt in One Spring to the value of Thirty Pounds. But the ſaid *John Kembal* had a further Teſtimony to give in againſt the Priſoner which was truly admirable.

Being deſirous to furniſh himſelf with a Dog, he applyed himſef to buy one of this *Martin*, who had a Bitch with Whelps in her Houſe. But ſhe not letting him have his Choice, he ſaid, he would ſupply himſelf then at one *Blezdels*. Having mark'd a puppy, which he lik'd at *Blezdels*, he met *George Martin*, the Husband of the priſoner, going by, who asked him, *Whether he would not have one of his Wives Puppies*; and he anſwered, *No*. The ſame Day, one *Edmund Eliot*, being at *Martins Houſe*, heard *George Martin* relate, where this *Kembal* had been, and what he had ſaid. Whereupon *Suſanna Martin* replyed, *If I live, I'll give him Puppies enough!* Within a few dayes after, this *Kembal* coming out of the Woods, there

there arose a little Black Cloud, in the *N.W.* and *Kembal* immediately felt a Force upon him, which made him not able to avoid running upon the stumps of Trees, that were before him, albeit, he had a broad, plain Cart way, before him; but tho' he had his Ax also on his Shoulder to endanger him in his Falls, he could not forbear going out of his way to tumble over them. When he came below the Meeting-House, there appeared unto him, a little thing like a *Puppy*, of a Darkish Colour; and it shot Backwards and forwards between his Leggs. He had the Courage to use all possible Endeavours of Cutting it, with his Ax; but he could not Hit it; the Puppy gave a jump from him, and went, as to him, it seem'd into the Ground. Going a little further, there appeared unto him a Black Puppy, somewhat bigger than the first; but as Black as a Cole. Its motions were quicker than those of his Ax; it Flew at his Belly- and away; then at his Throat; so, over his Shoulder one way, and then over his Shoulder another way. His heart now began to fail him, and he thought the Dog would have Tore his Throat out. But he recovered himself, and called upon God in his Distress; and Naming the Name of JESUS CHRIST, it Vanished away at once. The *D*eponent Spoke not one Word of these Accidents, for fear of affrighting his wife. But the next Morning, *Edmund Eliot*, going into *Martins* house, this woman asked him where *Kembal* was? He Replyed, *At home, a bed, for ought he knew.* She returned, *They say, he was frighted last Night.* *Eliot* asked

asked *With what?* She answered, *With Puppies. Eliot* asked, *Where she heard of it, for he had heard nothing of it!* She rejoined, *About the Town.* Altho, *Kembal* had mentioned the Matter to no Creature Living.

VIII. *William Brown* testify'd, that Heaven haveing blessed him with a most Pious and prudent wife, this wife of his, one day mett with *Susanna Martin*; but when she approch'd just unto her *Martin*, vanished out of sight, and left her extremely affrighted, After which time, the said *Martin*, often appear'd unto her, giving her no little trouble; & when she did come, she was visited with Birds that sorely peck't and Prick'd her; and sometimes, a Bunch, like a pullets egg would Rise in her throat, ready to Choak her, till she cry'd out, *Witch, you shan't Choak me!* While this good Woman was in this Extremity, the Church appointed a Day of Prayer, on her behalf; whereupon her Trouble ceas'd; she saw not *Martin* as formerly; and the Church, instead of their Fast, gave Thanks for her Deliverance. But a considerable while after, she being Summoned to give in some Evidence at the Court, against this *Martin*, quickly thereupon, this *Martin* came behind her, while she was milking her Cow, and said unto her, *For thy defaming me at Court, I'l make thee the miserablest Creature in the World.* Soon after which, she fell into a strange kind of Distemper, and became horribly Frantick, and uncapable of any Reasonable Action; the Physicians

ans declaring, that her Distemper was preternatural, and that some Devil had certainly Bewitched her; and in that Condition she now remained.

IX. *Sarah Atkinson* testify'd, That *Susanna Martin* came from *Amesbury*, to their House at *Newbury*, in an extraordinary Season, when it was not fit for any one to Travel. She came (as she said, unto *Atkinson*,) all that long way on Foot. She brag'd, and show'd, how dry she was; nor could it be perceived that so much as the Soles of her Shoes were wet. *Atkinson* was amazed at it; and professed, that she should her self have been wet up to the knees, if she had then came so far; but *Martin* reply'd, *She scorn'd to be Drabbled!* It was noted, that this Testimony upon her Trial, cast her into a very singular Confusion.

X. *John Pressy*, testify'd, That being one Evening very unaccountably Bewildred, near a field of *Martins*, and several times, as one under an Enchantment, returning to the place he had left, at length he saw a marvellous Light, about the Bigness of an Half-Bushel, near two Rod, out of the way. He went, and struck at it with a Stick, and laid it on with all his might. He gave it near forty blows; and felt it a palpable substance. But going from it, his Heels were struck up, and he was laid with his Back on the Ground: Sliding as he thought, into a Pit; from whence he recover'd, by taking hold on the Bush; altho' afterwards he could

could find no ſuch Pit in the place. Having after his Recovery, gone five or ſix Rod, he ſaw *Suſanna Martin* ſtanding on his Left-hand, as the Light had done before; but they changed no words with one another. He could ſcarce find his Houſe in his Return; but at length he got home, extreamly affrighted. The next day, it was upon Enquiry underſtood, that *Martin* was in a miſerable condition by pains and hurts that were upon her.

It was further teſtify'd by this Deponent, That after he had given in ſome Evidence againſt *Suſanna Martin*, many years ago, ſhe gave him foul words about it; and ſaid, *He ſhould never proſper more*; particularly, *That he ſhould never have more than two Cows*; *that tho' he were never ſo likely to have more, yet he ſhould never have them.* And that from that very Day to this; namely for Twenty Years together, he could never exceed that Number; but ſome ſtrange thing or other ſtill prevented his having of any more.

XI. *Jarvis Ring*, teſtifyed, that about ſeven years ago, he was oftentimes and grievouſly Oppreſſed in the Night; but ſaw not who Troubled him, until at laſt he Lying perfectly Awake, plainly ſavv *Suſanna Martin* approach him. She came to him, and forceably Bit him by the Finger; ſo that the Print of the Bite is now ſo long after to be ſeen upon him.

XII. But beſides all of theſe Evidences, there was

a

a most wonderful Account of one *Joseph Ring*, produced on this Occasion.

This man has been strangely carried about by *Dæmons*, from one *Witch-Meeting* to another, for near two years together; and for one Quarter of this Time, they have made him, and kept him Dumb, tho' he is now again able to speak. There was one *T. H.* who having as tis judged, a Design of engaging this *Joseph Ring*, in a Snare of Devillism, contrived a wile, to bring this *Ring* two Shillings in Debt unto him.

Afterwards, this poor man would be visited with unknown shapes, and this T. H. sometimes among them; which would force him away with them, unto unknown Places, where he saw meetings, Feastings, Dancings, ; and after his Return, wherein they hurried him a long thro' the Air, he gave Demonstrations to the Neighbours, that he had indeed been so transported. When he was brought unto these Hellish meetings, one of the First things they still did unto him, was to give him a knock on the Back, whereupon he was ever as if Bound with Chains, uncapable of Stirring out of the place, till they should Release him. He related, that there often came to him a man, who presented him a *Book*, whereto he would have him set his Hand; promising to him, that he should then have even what he would; and presenting him with all the Delectable Things, persons, and places, that he could imagine. But he refusing to subscribe, the business would end with dreadful Shapes, Noises and Screeches,

es, which almoſt ſcared him out of his witts. Once with the Book, there was a Pen offered him, and an Inkhorn, with Liquor in it, that ſeemed like Blood: but he never toucht it.

This man did now affirm, that he ſaw the Priſoner, at ſeveral of thoſe Helliſh Randezvouzes.

Note, This Woman was one of the moſt Impudent, Scurrilous, wicked creatures in the world; & ſhe did now throughout her whole Trial, diſcover her ſelf to be ſuch an one. Yet when ſhe was asked what ſhe had to ſay for her ſelf, her Cheef Plea was, *That ſhe had Led a moſt virtuous and Holy Life!*

IV

The TRIAL of

ELIZABETH HOW,

at the Court of

Oyer and Terminer,

Held by Adjournment at *Salem,*

June. 30. 1692.

I. *ELIZABETH HOW*, pleading, *Not Guilty*, to the Indictment of Witchcrafts, then chargeu upon her; the Court, according to the uſual

sual proceeding of the Courts in *England*, in such Cases, began with hearing the Depositions of Several Afflicted People, who were grievously Tortured by sensible and evident *Witchcrafts*, and all complained of the Prisoner, as the cause of their Trouble. It was also found that the Sufferers were not able to bear her *Look*, as likewise, that in their greatest Swoons, they distinguished her *Touch* from other peoples, being thereby raised out of them.

And there was other Testimony of people to whom the shape of this *How*, gave trouble Nine or Ten years ago.

II. It has been a most usual thing for the Bewitched persons, at the same time that the *Spectres* representing the *Witches* Troubled them, to be visited with Apparitions of *Ghosts*, pretending to have bin Murdered by the *Witches* then represented. And sometimes the confessions of the witches afterwards acknowledged those very Murders, which these *Apparitions*. charged upon them; altho' they had never heard what Informations had been given by the Sufferers.

There were such Apparitions of Ghosts testified by some of the present sufferers, & the Ghosts affirmed that this *How* had Murdered them: which things were *Fear'd* bnt not *prov'd*.

III. This *How*, had made some Attempts of Joyning to the Church, at *Ipswich*, several years ago; but she was deny'd an Admission into that Holy Society.

ciety, partly, thro a ſuſpicion of witchcraft, then urged againſt her. And there now came in Teſtimony, of Preternatural Miſchiefs, preſently befalling ſome that had been Inſtrumental to Debar her from the Communion, whereupon ſhe was Intruding.

IV. There was a particular Depoſition of *Joſeph Safford*, That his Wife had conceived an extream Averſion, to this *How*, on the Reports of her Witchcrafts: but *How*, one day taking her by the hand, and ſaying, *I believe you are not Ignorant of the great Scandal, that I ly under, by an evil Report Raiſed upon me.* She immediately, unreaſonably, and unperſwadeably, even like one Enchanted, began to take this Womans part. *How* being ſoon after propounded, as deſiring an Admiſſion to the Table of the Lord, ſome of the pious Brethren were unſatisfy'd about her. The Elders appointed, a Meeting to hear Matters objected againſt her; and no Arguments in the world could hinder this Goodwife *Safford*, from going to the Lecture. She did indeed promiſe with much ado, that ſhe would not go to the Church-Meeting, yet ſhe could not refrain going thither alſo. *How's* Affayrs there were ſo Canvaſed, that ſhe came off rather *Guilty*, than *Cleared*; nevertheleſs Goodwife *Safford* could not forbear taking her by the hand, and ſaying, *Tho' you are Condemned before men, you are Juſtify'd before God.* She was quickly taken in a very ſtrange manner; Frantick, Raving, Raging, and

and Crying out, *Goody* How *must come into the Church; she is a precious Saint, and tho' she be Condemned before Men, she is Justify'd before God.* So she continued for the space of two or three Hours; and then fell into a Trance. But coming to her self, she cry'd out, *Ha! I was mistaken,* and afterwards again repeated, *Ha! I was mistaken!* Being asked by a stander-by, *Wherein?* She replyed, *I thought Goody* How, *had been a Precious Saint of God, but now I see she is a Witch. She has Bewitched me, and my Child, and we shall never be well, till there be Testimony for her, that she may be taken into the Church.* And *How* said afterwards, that she was very *Sorry* to see *Safford* at the Church-Meeting mentioned. *Safford* after this, declared herself to be afflicted by the Shape, of *How*; and from that *Shape* she endured many Miseries.

V. *John How* Brother to the Husband of the prisoner testifyed, that he refusing to accompany the prisoner unto her Examination as was by her desired, immediately some of his Cattle, were Bewitched to Death, Leaping three or four foot high, turning about, Squeaking, Falling, and Dying, at once; and going to cut off an Ear, for an use, that might as well perhaps have been Omitted, the Hand wherein he held his knife, was taken very Numb; and so it remained, and full of Pain for several Dayes; being not well at this very Time. And he suspected this prisoner, for the Author of it.

VI. *Nehemiah Abbot* teſtify,d, that unuſual and miſchievous Accidents would befal his cattle, whenever he had any Difference with this Priſoner. Once, Particulary, ſhe wiſhed his Oxe Choaked; and within a Little while, that Oxe was Choaked with a Turnip in his Throat. At another time, refuſing to lend his horſe, at the Requeſt of her Daughter, the horſe was in a Preternatural manner abuſed. And ſeveral other Odd Things, of that kind were teſtify'd.

VII. There came in Teſtimony, that one goodwife *Sherwin*, upon ſome Difference with *How*, was Bewitched, and, that ſhe Dy'd, Charging this *How* of having an Hand in her Death. And that other People, had their Barrels of Drink unaccountably miſchief'd, ſpoilt, and ſpilt, upon their Diſpleaſing of her.

The things in themſelves, were Trivial; but there being ſuch a Courſe of them, it made them the more to be conſidered. Among others, *Martha Wood* gave her Teſtimony, that a Little after, her Father had been employ'd in gathering an Account of this *Howes* Converſation, they once and again Loſt Great Quantities of Drink, out of their Veſſels' in ſuch a manner, as they could aſcribe to nothing but Witchcraft. As alſo, that *How* giving her ſome Apples, when ſhe had eaten of them, ſhe was taken with a very ſtrange kind of a maze, inſomuch that ſhe knew not what ſhe ſaid or did.

VIII. There was Likewiſe a cluſter of Depoſitions, that one *Iſaac Cummings*, refuſing to lend his Mare

Mare, unto the Husband of this *How*, the mare was within a Day or two, taken in a ſtrange condition. The Beaſt ſeemed much Abuſed; being Bruiſed, as if ſhe had been Running over the Rocks, and marked where the Bridle went, as if burnt with a Red hot Bridle. Moreover, one uſing a Pipe of Tobacco for the Cure of the Beaſt, a blew Flame iſſued out of her, took hold of her Hair, and not only Spread and Burnt on her, but it alſo flew upwards towards the Roof of the Barn, and had like to have ſet the Barn on Fire. And the Mare dy'd very ſuddenly.

IX. *Timothy Perley* and his Wife, Teſtify'd, not only that unaccountable Miſchiefs, befel their Cattle, upon their having of Differences, with this Priſoner: but alſo, that they had a Daughter deſtroy'd by Witchcrafts; which Daughter ſtill charged *How*, as the cauſe of her Affliction: and it was noted, that ſhe would be ſtruck down, whenever *How* were ſpoken of. She was often endeavoured to be Thrown into the Fire, and into the Water, in her ſtrange Fits; tho' her Father had Corrected her, for Charging *How* with Bewitching her, yet (as was teſtify'd by others alſo) ſhe ſaid, ſhe was ſure of it, and muſt dy ſtanding to it. Accordingly ſhe Charged *How* to the very Death; and ſaid, *Tho'* How *could Afflict and Torment her Body, yet ſhe could not Hurt her Soul*: and, *That the Truth of this matter would appear, when ſhe ſhould be Dead and Gone.*

VI. *Nehemiah Abbot* teſtify,d, that unuſual and miſchievous Accidents would befal his cattle, whenever he had any Difference with this Priſoner. Once, Particularly, ſhe wiſhed his Oxe Choaked; and within a Little while, that Oxe was Choaked with a Turnip in his Throat. At another time, refuſing to lend his horſe, at the Requeſt of her Daughter, the horſe was in a Preternatural manner abuſed. And ſeveral other Odd Things, of that kind were teſtify'd.

VII. There came in Teſtimony, that one goodwife *Sherwin*, upon ſome Difference with *How*, was Bewitched, and, that ſhe Dy'd, Charging this *How* of having an Hand in her Death. And that other People, had their Barrels of Drink unaccountably miſchief'd, ſpoilt, and ſpilt, upon their Diſpleaſing of her.

The things in themſelves, were Trivial; but there being ſuch a Courſe of them, it made them the more to be conſidered. Among others, *Martha Wood* gave her Teſtimony, that a Little after, her Father had been employ'd in gathering an Account of this *Howes* Converſation, they once and again Loſt Great Quantities of Drink, out of their Veſſels' in ſuch a manner, as they could aſcribe to nothing but Witchcraft. As alſo, that *How* giving her ſome Apples, when ſhe had eaten of them, ſhe was taken with a very ſtrange kind of a maze, inſomuch that ſhe knew not what ſhe ſaid or did.

VIII. There was Likewiſe a cluſter of Depoſitions, that one *Iſaac Cummings*, refuſing to lend his Mare

Mare, unto the Husband of this *How*, the mare was within a Day or two, taken in a ſtrange condition. The Beaſt ſeemed much Abuſed; being Bruiſed, as if ſhe had been Running over the Rocks, and marked where the Bridle went, as if burnt with a Red hot Bridle. Moreover, one uſing a Pipe of Tobacco for the Cure of the Beaſt, a blew Flame iſſued out of her, took hold of her Hair, and not only Spread and Burnt on her, but it alſo flew upwards towards the Roof of the Barn, and had like to have ſet the Barn on Fire. And the Mare dy'd very ſuddenly.

IX. *Timothy Perley* and his Wife, Teſtify'd, not only that unaccountable Miſchiefs, befel their Cattle, upon their having of Differences, with this Priſoner: but alſo, that they had a Daughter deſtroy'd by Witchcrafts; which Daughter ſtill charged *How*, as the cauſe of her Affliction: and it was noted, that ſhe would be ſtruck down, whenever *How* were ſpoken of. She was often endeavoured to be Thrown into the Fire, and into the Water, in her ſtrange Fits; tho' her Father had Corrected her, for Charging *How* with Bewitching her, yet (as was teſtify'd by others alſo) ſhe ſaid, ſhe was ſure of it, and muſt dy ſtanding to it. Accordingly ſhe Charged *How* to the very Death; and ſaid, *Tho'* How *could Afflict and Torment her Body, yet ſhe could not Hurt her* Soul: and, *That the Truth of this matter would appear, when ſhe ſhould be Dead and Gone.*

X. *Francis Lane*, teſtify'd, That being hired by the Husband of this *How*, to get him a parcel of Poſts and Rails, this *Lane* hired *John Pearly* to aſſiſt him. This Priſoner then told *Lane*, that ſhe believed the Poſts and Rails would not do, becauſe *John Perley* helped him; but that if he had got them alone, without *John Pearlies* help, they might have done well enough. When *James How* came to receive his Poſts and Rails of *Lane*, *How* taking them up by the ends, they, tho' good and ſound, yet unaccountably broke off, ſo that *Lane* was forced to get Thirty or Forty more. And this Priſoner being informed of it, ſhe ſaid, ſhe told him ſo before; becauſe *Pearly* help'd about them.

XI. Afterwards, there came in the Confeſſions of ſeveral other (penitent) Witches, which affirmed this *How*, to be one of thoſe, who with them had been baptized by the Devil, in the River, at *Newbery*-Falls: before which, he made them there kneel down by the Brink of the River, and Worſhip him.

V

The TRIAL of *MARTHA CARRIER*, at the Court of **Oyer and Terminer**

Held by Adjournment at, *Salem*.
Auguſt 2. 1692.

I. MARTHA CARRIER, was Indicted for the Bewitching of certain Perſons, according

according to the Form usual in such Cases. Pleading *Not Guilty*, to her Indictment, there were First brought in a considerable number of the Bewitched Persons; who not only made the Court sensible of an horrid *Witchcraft* committed upon them, but also deposed, That it was *Martha Carrier*, or her *Shape*, that Grievously Tormented them, by Biting, Pricking, Pinching, and Choaking of them. It was further deposed, that while this *Carrier* was on her Examination, before the Magistrates, the Poor People were so Tortured that every one Expected their Death upon the very Spott; but that upon the binding of *Carrier*, they were eased. Moreover the *Look* of *Carrier*, then lai'd the Afflicted people for Dead; and her *Touch*, if her *Eye* at the same Time were off them, raised them again. Which things were also now seen upon her Trial. And it was Testifyed, that upon the mention of some having their Necks twisted almost round, by the Shape of this *Carrier*, she replyed, *Its no matter, tho' their Necks had been twisted quite off.*

II. Before the Trial of this prisoner, several of her own *Children*, had frankly and fully confessed, not only that they were *Witches* themselves, but that this their *Mother* had made them so. This Confession they made with great shows of Repentance, and with much Demonstration of Truth. They Related Place, Time, Occasion; they gave an account of Journeyes, Meetings, and Mischiefs by them performed; and were very credible in

what

what they ſaid. Nevertheleſs, this Evidence was not produced againſt the Priſoner at the Bar, inaſmuch as there was other Evidence enough to proceed upon.

III. *Benjamin Abbot*, gave in his Teſtimony, that laſt *March* was a twelve month, this *Carrier* was very Angry with him, upon laying out ſome Land, near her Husbands: Her Expreſſions in this Anger, were, *That ſhe would ſtick as cloſe to* Abbot, *as the Bark ſtuck to the Tree, and that he ſhould Repent of it, afore ſeven years came to an end, ſo as Doctor* Preſcot *ſhould never cure him.* Theſe words were heard by others, beſides *Abbot* himſelf; who alſo heard her ſay, *She would hold his Noſe as cloſe to the Grindſtone, as ever it was held ſince his Name was* Abbot. Preſently after this, he was taken with a ſwelling in his Foot, and then with a pain in his ſide: and exceedingly Tormented. It bred unto a ſore, which was Lanced by Doctor *Preſcot*, and ſeveral Gallons of Corruption ran out of it. For ſix weeks it continued very bad; and then another ſore bred in his Groin, which was alſo Lanc'd by Doctor *Preſcot*. Another Sore then bred in his Groin, which was likewiſe Cut, and put him to very great Miſery. He was brought unto Deaths Door, and ſo remained until *Carrier* was taken, and carried away by the Conſtable; from which very day, he began to mend, and ſo grew better every day, and is well ever ſince.

Sarah Abbot alſo his Wife teſtify'd, that her Huſband

hand was not only all this while Afflicted in his Body, but also that strange, extraordinary and unaccountable Calamities befel his Cattel; their Death being such as they could guess at no Natural Reason for.

IV. *Allin Toothaker* testify'd, That *Richard*, the Son of *Martha Carrier*, having some Difference with him, pull'd him down by the Hair of the Head. When he Rose again, he was going to strike at *Richard Carrier*; but fell down flat on his Back to the ground, and had not power to stir hand or foot, until he told *Carrier* he yielded; and then he saw the Shape of *Martha Carrier*, go off his Breast.

This *Toothaker*, had Received a Wound in the Wars; and he now testify'd, that *Martha Carrier* told him, *He should never be Cured.* Just afore the Apprehending of *Carrier*, he could thrust a knitting Needle into his Wound, four Inches Deep; but presently after her being Siezed, he was throughly Healed.

He further testify'd, That when *Carrier* and he sometimes were at variance, she would clap her hands at him, and say, *He should get nothing by it*; Whereupon he several times lost his Cattle, by strange Deaths, whereof no Natural Causes could be given.

V. *John Rogger* also testify'ed, That upon the threatning words of this malicious *Carrier*, his Cattle

Cattle would be ſtrangely Bewitched; as was more particularly then deſcribed.

VI. *Samuel Preſton* teſtify'd, that about two years ago, having ſome Difference with *Martha Carrier*, he loſt a Cow in a ſtrange Preternatural unuſual manner; and about a month after this, the ſaid *Carrier*, having again ſome Difference with him, ſhe told him; *He had Lately loſt a Cow, and it ſhould not be long before he Loſt another*! which accordingly came to Paſs; for he had a Thriving and well-kept Cow, which without any known cauſe quickly fell down and Dy'd.

VII. *Phebe Chandler* teſtify'd, that about a Fortnight before the apprehenſion of *Martha Carrier*, on a Lords-Day, while the Pſalm was ſinging, in the Church, this *Carrier* then took her by the ſhoulder and ſhaking her, asked her, *where ſhe Lived?* ſhe made her no Anſwer, although as *Carrier*, who lived next door to her Fathers Houſe, could not in reaſon but know who ſhe was. Quickly after this, as ſhe was at ſeveral times croſſing the Fields, ſhe heard a voice, that ſhe took to be *Martha Carriers*, and it ſeem'd as if it was over her Head. The voice told her, *ſhe ſhould within two or three dayes be Poiſoned.* Accordingly, within ſuch a Little time, One Half of her Right Hand, became greatly ſwollen, and very painful; as alſo part of her Face; whereof ſhe can give no account how it came. It continued very Bad for ſome dayes; and ſeveral

times

times since, she has had a great pain in her Breast; and been so seized on her Legs, that she has hardly been able to go. She added, that lately, going well to the House of God, *Richard*, the Son of *Martha Carrier*, Look'd very earnestly upon her, and immediately her hand, which had formerly been poisoned, as is abovesaid, began to pain her greately, and she had a strange Burning at her stomach; but was then struck deaf, so that she could not hear any of the prayer, or singing, till the two or three last words of the Psalme.

VIII. One *Foster*, who confessed her own Share in the Witchcraft for which the Prisoner stood inflicted, affirm'd, That she had seen the Prisoner at some of their *Witch-Meetings*, and that it was this *Carrier*, who perswaded her to be a Witch. She confessed, That the Devil carry'd them on a Pole, to a Witch-Meeting; but the Pole broke, and she hanging about *Carriers* Neck, they both fell down, and she then Received an Hurt by the Fall, whereof she was not at this very time Recovered.

IX. One *Lacy*, who likewise confessed her Share in this Witchcraft, now Testify'd, That she and the Prisoner were once Bodily present at a *Witch-meeting* in *Salem-Village*; and that she knew the Prisoner to be a Witch, and to have been at a Diabolical Sacrament, and that the Prisoner was the undoing of her, and her Children, by Enticing

ticing them into the Snare of the Devil.

X. Another *Lacy*, who alſo Confeſſed her ſhare in this Witchcraft, now Teſtify'd, That the Priſoner was at the *Witch-Meeting*, in *Salem Village*, Where they had Bread and Wine Adminiſtred unto them.

XI. In the Time of this Priſoners Trial, one *Suſanna Shelden*, in open Court had her Hands Unaccountably Ty'd together with a Wheel-band, ſo faſt that without Cutting, it could not be Looſed: It was done by a *Spectre*; and the Sufferer affirm'd, it was the *Priſoners*.

Memorandum. This Rampant Hag, *Martha Carrier*, was the Perſon, of whom the Confeſſions of the Witches, and of her own Children among the reſt, agreed, That the Devil had promiſed her, ſhe ſhould be *Queen of Hell*.

HAving thus far done the Service impoſed upon me; I will further purſue it, by relating a few of thoſe Matchleſs, CURIOSITIES, with which the *Witchcraft* now upon us, has entertained us. And I ſhall Report nothing but with Good Authority, and what I would Invite all my Readers to examine, while tis yet Freſh and New, that if there

there be found any mistake, it may be as willingly *Retracted*, as it was unwillingly *Committed*.

The First CURIOSITIE.

I. Tis very Remarkable to see what an Impious & Impudent *imitation* of Divine Things, is Aptly affected by the *Devil*, in several of those matters, whereof the Confessions of our *Witches*, and the Afflictions of our *Sufferers* have informed us.

That Reverend and Excellent Person, Mr. *John Higginson*, in My Conversation with him, Once invited me to this Reflection; That the Indians which came from far to settle about *Mexico*, were in their Progress to that Settlement, under a Conduct of the *Devil*, very strangely Emulating what the Blessed God gave to *Israel* in the Wilderness.

Acosta, is our Author for it, 'That the Devil in 'their Idol *Vitzlipultzli*, governed that mighty Nation. He commanded them to leave their Country, 'promising to make them *Lords* over all the Provinces possessed by *Six* other Nations of Indians, and 'give them a Land abounding with all precious 'things. They went forth, carrying their Idol 'with them, in a Coffer of *Reeds*, supported by 'Four of their Principal *Priests*; with whom he still 'Discoursed, in secret; Revealing to them the Successes, and Accidents of their way. He advised 'them, when to *March*, and where to *Stay*, and without his Commandment they moved not. The 'first thing they did, wherever they came, was to

'Erect

'Erect a *Tabernacle*, for their False God; which 'they set always in the midst of their Camp, and 'there placed the *Ark* upon an *Altar*. When 'they, Tired with pains, talked of, *proceeding no* 'further in their Journey, than a certain pleasant 'Stage, whereto they were arrived, this Devil 'in one Night, horribly kill'd them that had 'started this Talk, by pulling out their Hearts. 'And so they passed on, till they came to '*Mexico*.

The Devil which *then* thus imitated what was in the Church of the *Old Testament*, now among *Us* would Imitate the Affayrs of the Church in the *New*. The *Witches* do say, that they form themselves much after the manner of *Congregational Churches*; and that they have a *Baptism* and a *Supper*, and *Officers* among them, abominably Resembling those of our Lord.

But there are many more of these Bloody *Imitations*, if the Confessions of the *Witches* are to be Received; which I confess, ought to be but with very much of Caution.

What is their striking down with a fierce *Look*? What is their making of the Afflicted *Rise*, with a touch of their *Hand*? What is their Transportation thro' the *Air*? What is their Travelling in *Spirit*, while their Body is cast into a Trance? What is their causing of *Cattle* to run mad and perish? What is their Entring their Names in a *Book*? What is their coming together from all parts, at the Sound of a *Trumpet*?

What

What is their Appearing sometimes Cloathed with *Light* or *Fire* upon them? What is their Covering of themselves and their Instruments with *Invisibility*? But a Blasphemous Imitation of certain Things recorded about our Saviour, or His Prophets, or the Saints in the Kiugdom of God.

A Second CURIOSITIE.

II. In all the *Witchcraft* which now Grievously Vexes us, I know not whether any thing be more Unaccountable, than the Trick which the Witches have to render themselves, and their Tools *Invisible*. *Witchcraft* seems to be the Skill of Applying the *Plastic Spirit* of the World, unto some unlawful purposes, by means of a Confederacy with *Evil Spirits*. Yet one would wonder how the *Evil Spirits* themselves can do some things; especially at *Invisibilizing* of the Grossest Bodies. I can tell the Name of an Ancient Author, who pretends to show the *way*, how a man may come to walk about *Invisible*, and I can tell the Name of another Ancient Author, who pretends to Explode that way. But I will not speak too plainly, Lest I should unawares Poison some of my *Readers*, as the Pious *Hemingius* did one of his *Pupils*, when he only by way of Diversion recited a *Spell*, which, they had said, would cure *Agues*. Thus much I will say; The notion of procuring *Invisibility*, by any *Natural Expedient*, yet known, is, I Believe,

lieve, a meer PLINYISM ; How far it may be obtained by a *Magical Sacrament*, is beſt known to the Dangerous Knaves that have Try'd it. But our *Witches* do ſeem to have got the Knack: and this is one of the Things, that make me think, *Witchcraft* will not be fully underſtood, until the Day when there ſhall not be one *Witch* in the World.

There are certain people, very *Dogmatical* about theſe matters; but I'l give them only theſe Three Bones to Pick.

Firſt, One of our Bewitched people, was cruelly aſſaulted by a *Spectre*, that, ſhe ſaid, ran at her with a *Spindle* : tho' no body elſe in the Room, could ſee either the *Spectre* or the *Spindle*. At laſt, in her miſeries, giving a Snatch at the *Spectre*, ſhe pull'd the *Spindle* away ; and it was no ſooner got into her hand, but the other people then preſent, beheld, that it was indeed a Real, Proper, Iron *Spindle*, belonging they knew, to whom ; which when they Lock'd up very ſafe, it was nevertheleſs by *Dæmons* unaccountably ſtole away, to do further miſchief.

Secondly. Another of our Bewitched People, was haunted with a moſt abuſive *Spectre*, which came to her, ſhe ſaid, with a *Sheet* about her. After ſhe had undergone a deal of Teaze, from the Annoyances of the *Spectre*, ſhe gave a Violent Snatch at the *Sheet* that was upon it ; wherefrom ſhe tore a Corner, which in her Hand immediately became *Viſible* to a Roomful of Spectators ; a

Palpable

Palpable Corner of a Sheet. Her Father, who was now holding her, *Catch'd* that he might *Keep* what his Daughter had so strangely Siezed, but the unseen *Spectre* had like to have pull'd his Hand off, by Endeavouring to wrest it from him; however he still held it, and I suppose has it, still to show: it being but a few Hours ago, namely about the Beginning of this *October*, that this Accident happened; in the family of one *Pitman*, at *Manchester*.

Thirdly, A young man, delaying to procure Testimonials for his Parents, who being under confinement onSuspicion of *Witchcraft*, required him to do that Service for them, was quickly pursued with odd Inconveniences. But once above the Rest, an Officer going to put his *Brand* on the Horns of some *Cows*, belonging to these people, which tho' he had Siez'd for some of their *Debts*, yet he was willing to leave in their Possession, for the Subsistence, of the poor Family: this young man help'd in holding the Cows to be thus Branded. The three first *Cows* he held well enough; but when the hot Brand was clap't upon the Fourth, he *winc'd* and *shrunk* at such a rate, as that he could hold the Cow no longer. Being afterwards Examined about it, he Confessed, That at that very Instant when the *Brand* entred the *Cows Horn*, exactly the like Burning *Brand* was clap'd upon his *own Thigh*; where he has Exposed the Lasting Marks of it, unto such as asked to see them.

Unriddle

Unriddle theſe Things.----*Et Eris mihi magnus Apollo.*

A Third CURIOSITIE.

III. If a Drop of *Innocent Blood* ſhould be ſhed, in the Proſecution of the *Witchcrafts* among us, how unhappy are we! For which cauſe, I cannot expreſs my ſelf in better terms, than thoſe of a moſt Worthy Perſon, who lives near the preſent Center of theſe things. *The Mind of God in theſe matters, is to be carefully look'd into, with due Circumſpection, that Satan deceive us not with his Devices, who transforms himſelf into an Angel of Light, and may pretend Juſtice, and yet intend Miſchief.* But on the other ſide, if the Storm of Juſtice do now fall only on the Heads of thoſe Guilty *Witches* and *Wretches* which have defiled our Land, *How Happy!*

The Execution of ſome that have lately Dyed, has been immediately attended, with a ſtrange Deliverance of ſome, that had lain for many years, in a moſt ſad Condition, under, they knew not whoſe *Evil Hands.* As I am abundantly ſatisfy'd, That many of the Self-Murders committed here, have been the effects of a Cruel, and Bloody, *Witchcraft* leting fly *Dæmons* upon the miſerable *Seneca's*; thus, it has been admirable unto me to ſee, how a Devilliſh *Witchcraft* ſending Devils upon them, has, driven many poor people to *Deſpair*, and perſecuted their minds, with ſuch Buzzes of *Atheiſm* and *Blaſphemy*, as has made them even run *Diſtracted*

with

with Terrors: and some long *Bow'd down* under such a *Spirit of Infirmity*, have been marvelously Recovered upon the *Death* of the Witches.

One *Whetford* particularly ten years ago, challenging of *Bridget Bishop* (whose Trial you have had) with Stealing of a Spoon, *Bishop* threatned her very direfully: presently after this, was *Whetford* in the Night, and in her Bed, visited by *Bishop*, with one *Parker*, who making the Room Light at their coming in, there discoursed of several mischiefs they would inflict upon her. At last, they pull'd her out, and carried her unto the Sea-side, there to *drown* her; but she calling upon God, they left her, tho' not without Expressions of their Fury. From that very Time, this poor *Whetford* was utterly spoilt, and grew, a Tempted, Froward, Crazed sort of a Woman; a vexation to her self, and all about her; and many ways unreasonable. In this Distraction she lay, till those women were Apprehended, by the Authority; *then* she began to mend; and upon their Execution, was presently and perfectly Recovered, from the ten years madness that had been upon her.

A Fourth CURIOSITIE.

IV. 'Tis a thousand pitties, that we should permit our Eyes, to be so *Blood-shot* with passions, as to loose the sight of many wonderful Things, wherein the Wisdom and Justice of God, would be Glorify'd. Some of those Things, are the frequent **Apparitions** of Ghosts, whereby many Old **Murders** among us, come to be considered. And, among many Instances of this kind, I will single out one, which concerned a poor man, lately *Prest* unto Death, because of his Refusing to *Plead* for his Life. I shall make an Extract of a Letter, which was written to my Honourable Friend,

Samuel Sewal, Esq; by Mr *Putman*, to this purpose;

'The Last Night my Daughter *Ann*, was grievously 'Tormented by Witches, Threatning that she should 'be *Presſed* to Death, before *Giles Cory*. But thro' the 'Goodness of a Gracious God, she had at last a little 'Respite. Whereupon there appeared unto her (she 'said) a man in a Winding Sheet; who told her that '*Giles Cory* had Murdered him, by *Pressing* him to 'Death with his Feet; but that the Devil there appear-'ed unto him, and Covenanted with him, and promised 'him, *He should not be Hanged*. The Apparition said, 'God Hardened his Heart; that he should not hearken 'to the Advice of the Court, and so Dy an easy Death; 'because as it said, *It must be done to him as he has done to* '*me*. The Apparition also said, That *Giles Cory*, was 'carry'd to the Court for this, and that the Jury had found 'the Murder, and that her Father knew the man, and the 'thing was done before she was born. Now Sir, This is 'not a little strange to us; that no body 'should Remember these things, all the while that *Giles* '*Cory* was in Prison, and so often before the Court. For 'all people now Remember very well, (and the Records 'of the Court also mention it,) That about Seventeen 'Years ago, *Giles Cory* kept a man in his House, that was 'almost a Natural Fool; which Man Dy'd suddenly. A 'Jury was Impannel'd upon him, among whom was 'Dr. *Zorobbabel Endicot*; who found the man bruised to 'Death, and having clodders of Blood about his Heart. 'The Jury, whereof several are yet alive, brought in the 'man Murdered; but as if some Enchantment had hin-'dred the Prosecution of the Matter, the Court Proceed-'ed not against *Giles Cory*, tho' it cost him a great deal of 'Mony to get off. Thus the Story.

The

THE *Reverend and Worthy Author, having at the Direction of His* EXCELLENCY *the Governour, so far Obliged the Publick, as to give some Account of the Sufferings brought upon the Countrey by* Witchcraft; *and of the Trials which have passed upon several Executed for the Same:*

Upon Perusal thereof, We find the Matters of Fact and Evidence, Truly reported. And a Prospect given, of the, Methods of Conviction, *used in the Proceedings of the Court at* Salem

Boston Octob. 11. 1692.

William Stoughton
Samuel Sewall.

BUT is *New-England*, the only Christian Countrey, that hath undergone such Diabolical Molestations? No, there are other Good people, that have in this way been harassed; but none in Circumstances more like to *Ours*, than the people of God, in *Swedland*. The story is a very Famous one; and it comes to Speak English by the Acute Pen of the Excellent and Renowned Dr. *Horneck*. I shall only Single out a few of the more Memorable passages therein Occurring; and where it agrees with what happened among ourselves, my Reader shall understand, by my inserting a Word of every such thing in **Black Letter**.

I. It was in the Year 1669. and 1670. That at *Mohra* in *Swedland*, the **Devils** by the help of **Witches**, committed a most horrible outrage. Among other Instances of Hellish Tyranny there exercised, One was, That Hundreds of their Children, were usually in the Night fetcht from their Lodgings, to a Diabolical Rendezvouz, at a place they called, *Blockula*, where the Monsters that so Spirited them, **Tempted** them all manner of Ways to **Associate**

Associate with them. Yea, such was the perillous Growth of this *Witchcraft*, that Persons of Quality began to send their Children into other Countries to avoid it.

II. The Inhabitants had earnestly sought God by **Prayer**; and **Yet** their Affliction **Continued.** Whereupon **Judges** had a Special **Commission**; to find and root out the Hellish Crew; and the rather, because another County in the Kingdom, which had been so molested, was Delivered upon the Execution of the *Witches.*

III. The **Examination**, was begun with a Day of **Humiliation**, appointed by Authority. Whereupon the Commissioners **Consulting**, how they might resist such a Dangerous Flood, the **Suffering Children**, were first Examined; and tho' they were Questioned **One** by **One** apart, yet their **Declarations All Agreed.** The **Witches** Accus'd in these Declarations, were then Examined; and tho' at first they obstinately **Denied**, yet at length many of them Ingenuously **Confessed** the Truth of what the Children had said; owning with Tears, that the **Devil**, whom they call'd, *Loeyta*, had **Stopt** their **Mouths**; but he being now **Gone** from them, they could **No Longer Conceal** the Business. The things by them **Acknowleged**, most wonderfully **Agreed** with what other Witches in other places had Confessed.

IV. They Confessed, That they did use to **Call upon** the **Devil**, who thereupon would **Carry** them away, over the Tops of Houses, to a Green Meddow, where they gave themselves unto him. Only one of them said, That sometimes the *Devil* only took away her **Strength**, Leaving her **Body** on the Ground; but she went at other times in **Body** too.

V. Their manner was to come into the **Chambers** of people, and fetch away their Children upon Beasts, of the Devils providing: promising **Fine Clothes** and other

Fine

fine Things unto them, to Inveagle them. They said, They never had power to do thus, till of Late; but now the Devil did Plague and Beat them, if they did not gratifie him, in this piece of Mischief. They said, They made use of all sorts of Instruments in their Journeys! Of Men, of Beasts, of Poles; the *Men* they commonly laid asleep at the place, whereto they Rode them; & if the Children mentioned the Names of them that Stole them away, they were miserably Scourged for it, until some of them were killed. The Judges found the Marks of the Lashes on some of them; but the Witches said, They would Quickly vanish. Moreover the Children would be in Strange Fits, after they were brought home, from these Transportations.

VI. The First Thing, they said, they were to do at *Blockula*, was to Give Themselves unto the Devil, and Vow that they would serve him. Hereupon, they Cut their Fingers, and with Blood, writ their Names in his Book. And he also caused them to be Baptised by such Priests, as he had, in this Horrid Company. *In* some of them, the Mark of the Cut Finger was to be found. They said, That the Devil gave Meat and Drink, as to *Them*, so to the Children they brought with them: that afterwards their Custome was to *Dance* before him; and *Swear* and *Curse* most horribly. They said, That the Devil show'd them a great, Frightful, Cruel *Dragon*, telling them, If they Confessed any Thing, he would let loose that Great Devil upon them. They added, That the Devil had a Church; and that when the Judges were coming, he told them, He would kill them all; and that some of them had Attempted to Murder the Judges, but Could Not.

VII. Some of the Children, talked much of a White Angel, which did use to Forbid them, what the Devil had

had Bid them to do; and Assure them that these Doings would Not Last Long; but that what had been done was permitted for the wickedness of the People. This White Angel, would sometimes rescue the Children, from Going in, with the Witches.

VIII. The Witches confessed many mischiefs done by them; declaring with what kind of Enchanted Tools, they did their Mischiefs. They sought especially to Kill the Minister, of *Estdale*, but could not. But some of them said, That such as they wounded, would Be recovered, upon or before their Execution.

IX. The Judges would fain have seen them show some of their Tricks; but they Unanimously Declared, That Since they had Confessed, all, they found all their Witchcraft gone; and the Devil then Appeared very Terrible unto them, threatning with an Iron Fork, to thrust them into a Burning Pit, if they persisted in their Confession.

X. There were discovered no less than *Threescore and ten* Witches: in One Village, Three and Twenty of which Freely Confessing their Crimes, were condemned to Dy. The rest, (One pretending she was with Child) were sent to *Fahluna*, where most of them were afterwards executed. Fifteen Children, which confessed themselves engaged in this Witchery, Dyed as the Rest. Six and Thirty of them, between Nine and Sixteen years of Age, who had been less guilty, were forced to run the Gantlet, and be lashed on their hands, once a Week, for a year together. Twenty more who had less inclination to these Infernal enterprises, were lashed with Rods upon their Hands for three Sundays together, at the Church-Door. The number of the seduced Children, was about Three Hundred. This course, together with Weekly Prayers, in all the Churches thro' the Kingdome, issued in the Deliverance of the Countrey.

XI.

XI. The most Accomplished Dr. *Horneck* inserts a most wise caution, in his preface to this Narrative; saies he, *There is no Publick Calamity, but some Ill people, will serve themselves of the sad providence, and make use of it for their own Ends; as Thieves, when an House or Town is on Fire, will steal what they can.* And he mentions a Remarkable Story of a Young Woman, at *Stockholm*, in the year, 1676. Who accused her own Mother of being a Witch; and swore positively, that she had carried her away in the Night. The poor Woman was burnt upon it: professing her Innocency to the last. But tho' she had been an Ill Woman, yet it afterwards prov'd, that she was not *such* an one; for her Daughter came to the Judges, with hideous Lamentations, Confessing, That she had wronged her Mother, out of a wicked spite against her; whereupon the Judges gave order for her Execution too.

But, so much of these things; And, now, *Lord, make these Labours of thy Servant, Profitable to thy People!*

Errata

Errata.

Page 3. l. *Last* r. as if p. 6. l. 22. f. four. r. five. p. 19. l. 3. r. *Aluminous.* p. 52. l. 20. r. *these* be. l. 21. r. whereof. p. 67. l. 14. r. Severely. p. 6. r. over. The Discourse on, *The Devil ...ered*, is wrong paged, after p. 8. (17) being ...or (9)

The

THE

Devil Diſcovered

2. Cor. II. 11.

We are not Ignorant of His DEVICES.

OUr Bleſſed Saviour has bleſſed us, with a counſil, as Wholſome and as Needful, as any that can be given us, in Math. 26. 41. *Watch and Pray, that yee Enter not into Temptation.* As there is a Tempting *Fleſh*, and a Tempting *World*, which would ſeduce us from Our Obedience to the Laws of God, ſo there is a Buſy *Devil*, who is by way of Eminency called, *The Tempter*; becauſe by him, the Temptations of the *Fleſh* and the *World* are managed.

It is not *One Devil* alone, that has Cunning or Power enough to apply the Multitudes of *Temptations*, whereby Mankind is daily diverted from the Service of God; No, the *High Places* of Our Air, are Swarming full of thoſe *Wicked Spirits*, whoſe Temptations trouble us; they are ſo many, that it ſeems, no leſs than a *Legion*, or more than Twelve Thouſands may be ſpared, for the Vexation of

one miſerable man. But becauſe thoſe Apoſtate Angels, are all *United*, under one Infernal Monarch, in the Deſigns of Miſchief, 'tis in the Singular Number, that they are ſpoken of. Now, the *Devil*, whoſe Malice and Envy, prompts him to do what he can, that *We* may be as Unhappy as himſelf, do's ordinarily uſe more *Fraud*, than *Force*, in his aſſaulting of us; he that aſſail'd our Firſt Parents, *in* a *Serpent*, will ſtill Act *Like* a *Serpent*, rather then a *Lion*, in proſecuting of his wicked purpoſes upon us, and for us to guard againſt the *Wiles* of the *Wicked One*, is one of the greateſt cares, with which our God ha's charged us.

We are all of us liable to various *Temptations* every day, whereby if we are carried aſide from the ſtrait *Paths of Righteouſneſs*, we get all ſorts of wounds unto ourſelves. Of *Temptation*, I may ſay, as the Wiſe Man ſaid, of *Mortality*; *There is no diſcharge from that War.* The *Devil* fell hard upon both *Adams*, nor may any among the Children of both, imagine to be excuſed. The *Son* of God Himſelf, had this *Dog* of Hell, barking at Him; and much more may the Children of *Men*, look to be thus Viſited; indeed, there is hardly any *Temptation*, but what is, *Common to Man.* When I was conſidering, how to ſpend one Hour in Raiſing a moſt Effectual & Profitable *Breaſt-Work*, againſt the Inroads of this Enemy, I perceived it would be done, by a ſhort anſwer to this

CASE

What are thoſe Uſual Methods *of* Temptation, *with which the Powers of Darkneſs do aſſault the Children of Men?*

The *Corinthians*, having upon the Apoſtles Direction, Excommunicated one of their Society, who had married his

his Mother-in-law, and this, as it is thought, while his own Father was Living too; the Apostle encourages them to Re-admit that man, upon his very deep and sharp *Repentance*. He gives divers Reasons of his propounding this unto them; whereof one is, *Lest Satan should get advantage of them*; for, had the man miscarried, under any Rigour of the Sentence continued upon him, after his *Repentance*, 'tis well if the Church it self had not quickly fallen to pieces thereupon; be sure, the Success of the Gospel had been more than a little Incommoded. The Apostle upon this Occasion, intimates, That *Satan* has his *Devices*; by which word are meant, Artifices, or Contrivances used for the *Deceiving* of those that are Treated with them. Well, But what shall *we do* that we may come to this *Corinthian Attainment, We are not Ignorant of Satans Devices?* [*Non cuivis homini Contingit!*]

Truly, The Devil has *Mille Nocendi Artes*; and it will be impossible for us, to run over all the *Stratagems* and *Policies* of our Adversary. I shall only attempt a few Observations upon the *Temptations* of our Lord Jesus Christ: who was *Tempted in all things like unto us, except in our Sins.* When we read the *Temptations* of our Lord Jesus Christ, in the Fourth Chapter of *Matthew*, There, Thence, you will understand, what was once counted so difficult; Even, *The way of a Serpent upon the Rock.* There are certain Ancient and Famous *Methods* which the Devil in his Temptations, does mostly accustome himself unto; which is not so much from any Barrenness, or Sluggishness in the Devil, but because he has had the Encouragement of a, *probatum est*, upon those horrid Methods. How did the Devil assault the First *Adam*? It was with Temptations drawn from *Pleasure*, and *Profit*, and *Honour*, which, as the Apostle notes, in 1 Joh. 2. 16. are, *All that is in the World.* With the very same Temptati-

ons it was, that he fell upon the Second *Adam* too. Now, in thoſe *Temptations*, you will ſee the more *Uſual Methods*, whereby the Devil would be Enſnaring of us; and I beſeech you to attend unto the following Admonitions, as thoſe *Warnings* of God, which the Lives of your Souls depend upon your taking of.

There were eſpecially Three *Remarkable* Aſſaults of *Temptations*, which the Devil it ſeems, viſibly made upon our Lord; after he had been more Inviſibly for Forty Dayes together *Tempting* of that Holy One; and we may make a few Diſtinct *Remarks* upon them all.

§ The firſt of our Lords three Temptations is thus related, in Mat. 4. 3. *He was an Hungry; and when the Tempter came to Him, he ſaid, If thou be the Son of God, Command that theſe Stones be made Bread.*

From whence, take theſe *Remarks.*

I. The Devil will ordinarily make our *Conditions*, to be the Advantages of his *Temptations.* When our Lord was *Hungry*, then, *Bread! Bread!* ſhall be all the Cry of his Temptation; the Devil puts him upon a wrong ſtep, for the getting of *Bread.* There is no Condition, but what has indeed ſome *Hunger* accompanying of it; and the Devil marks what it is, that we are *Hungry* for. One mans Condition makes him *Hunger* for Preferments, or Employments; another mans makes him *Hunger* for Caſh, or Land, or Trade; another mans makes him *Hunger* for Merriments, or Diverſions: And the Condition of every Afflicted Man, makes him *Hunger* with Impatience for Deliverance. Now the Devil will be ſure to ſuit his Perſwaſions with our *Conditions.* When he has our *Condition* to ſpeak with him, and for him, then thinks he, *I am ſure this man will now hearken to my Propoſals!* Hence, if men are in *Proſperity*, the Devil will Tempt them to Forget-

forgetfulness of God; if they are in *Adversity*, he will tempt them to Murmuring at God; in all the Expressions of those Impieties. Wise *Agur* was aware of this; in *Prov.* 30 9. says he, If a man be *Full*, he shall be Tempted, *To Deny God and say, Who is the Lord?* If a man be *Poor*, he shall be Tempted, *To Steal, and take the Name of God in vain.* The Devil will Talk *suitably*. If you ponder your *Conditions*, you may expect you shall be Tempted agreeably thereunto.

II. The Devil does often manage his *Temptations*, by urging of our *Necessities*. Our Lord, was thus by the Devil bawl'd upon; *You want Bread*; *and you'l Starve, if in my way you get it not.* The Devil will show some Forbidden Thing unto us, and plead concerning it, as of *Bread* we use to say, *It must be had.* *Necessity* has a wonderful Compulsion in it. You may see what *Necessity* will do, if you read in Deut. 28. 56. *The Tender and the Delicate Woman among you, her eye shall be evil towards the Children that she shall Bear, for she shall eat them for want of all Things.* The Devil will perswade us that there is a *Necessity* of our doing what he does propound unto us; and then tho' the *Laws* of God about us were so many *Walls* of Stone, yet we shall break through them all. That little Inconvenience, of our coming to Beg our *Bread*, O what a fearful Representation does the Devil make of it! and when once the Devil scares us to think of a sinful thing, *It must be done*, we soon come to think, *It may be done.* When the Devil has frighted us, into an Apprehension, that it is a *Needful* thing which we are prompted unto, he presently Engages all the Faculties of our Souls, to prove, that it may be a *Lawful* one. The *Devil* told *Esau*, *You'l Dy if you don't Sell your Birthright*; the Devil

vil told *Aaron*, *You'l pull all the People about your ears, if you do not countenance their Superſtitions*; and then they comply'd immediately. Yea, ſometimes, if the Devil do but *Feign* a Neceſſity, he does thereby *Gain* the Hearts of Men; he did but *Feign* a Need, when he told *Saul*, *The Cattel muſt be Spared,, and the Sacrifice muſt be precipitated*; and he does but *Feign* a Need, when he tells many a man, *If you do no Servile work on the Sabbath-day, and if you don't Rob God of His Evening, you'l never ſubſiſt in the World.* All the Denials of God, in the world, uſe to be from this Fallacy Impos'd upon us. It never can be *Neceſſary* for us to violate any Negative Commandment in the Law of our God; where God ſays, *Thou ſhalt not*, we cannot upon any pretence Reply, *I muſt.* But the Devil will put a moſt formidable and aſtoniſhing face of *Neceſſity* upon many of thoſe, *Abominable Things which are hateful to the Soul of God.* He'll ſay nothing to us about *The One Thing Needful*; but the petite and the ſorry *Need-nots* of this world, he'l ſet off with moſt bloody Colours of *Neceſſity.* He will not ſay, *'Tis neceſſary for you to maintain the Favour of your God, and ſecure the Welfare of your Soul*; but he'l ſay, *'Tis Neceſſary for you to keep in with your Neighbours; and that you and yours may have a Good Living among them.*

III. The Divel does inſinuate his moſt Horrible *Temptations*, with pretence, of much *Friendſhip* and *Kindneſs* for us. He ſeemed very unwilling that our Lord ſhould want any thing that might be comfortable for him; but, he was a *Divel* ſtill! The *Divel* flatters our Mother *Eve*, as if he was deſirous to make her more Happy than her Maker did; but there was the *Devil* in that flattery. *Sub Amici fallere Nomen*;----to Salute men with profers to do all manner

manner of Service for them; and at the ſame time to ſtab them as *Joab* did *Abner* of old; this is juſt like the *Devil*; and the *Devil* truly has many Children that Imitate him in it. Some very Affectionate Things were ſpoken once unto our Lord; *Lord, be it far from thee, that thou ſhouldeſt ſuffer any Trouble*! but our Lords Anſwer was, in Math. 16. 23. *Get thee behind me, Satan.* The Devil will ſay to a man, *I would have thee to Conſult thy own Intereſt, and I would have Trouble to be far from thee.* He ſpeaks theſe *Fair Things*, by the Mouths of our profeſſed Friends unto us, as he did by the Tongue of a Speckled Snake unto our Deluded Parents at the firſt. But all this while, tis a Direction that ha's been wiſely given us; *When he ſpeaks fair, Believe him not; for there are Seven Abominations in his Heart.*

IV. Things in themſelves *Allowable* and *Convenient*, are oftentimes turned into ſore *Temptations* by the Devil. He preſs'd our Lord unto the making of *Bread*; Why, that very thing was afterwards done by our Lord, in the *Miracles* of the *Loaves*; and yet it is now a motion of the *Devil*, *Pray, make thy ſelf a Little Bread.* The Devil will frequently put men by, from the doing of a *Seaſonable Duty*; but how? truly by putting us upon another *Duty*, which may be at that juncture a moſt *Unſeaſonable* Thing. It is ſaid in Eccl. 8. 5. *A Wiſe mans heart diſcerns both Time and Judgment.* The *Ill-Timing* of Good Things, is One of the chief Intregues, which the Devil has to Proſecute. The Devil himſelf, will Egg us on to many a *Duty*; and why ſo? but becauſe at that very Time a more proper and Uſeful Duty, will have a *Superſedeas* given thereunto. And, thus there are many Things, whereof we can ſay, though no more than this, yet ſo much as this, *They are Lawful ones*; by which

Lawful

Lawful Things ---- *Perimus Omnes.* Where ſhall we find that the Devil ha's Laid our moſt fatal *Snares*? Truly, our Snares are on the *Bed*, where it is *Lawful* for us to Sleep; at the *Board*, where it is *Lawful* for us to Sit; in the *Cups*, where 'tis *Lawful* to Drink; and in the *Shops*, where we have *Lawful* Buſineſs to do. The *Devil* will decoye us, unto the utmoſt Edge of the *Liberty* that is *Lawful* for us; and then one Little puſh, hurries us into a Tranſgreſſion againſt the Lord. And the *Devil* by Inviting us to a *Lawful* Thing, at a wrong Time for it, Layes us under further Entanglement of Guilt before God. 'Tis *Lawful* for people to uſe Recreations; but in the Evening of the Lords Day, or the Morning of any Day, how Enſnaring are they! the *Devil* then too commonly bears part in the Sport. If *Promiſcuous Dancing* were Lawful; though almoſt all the Chriſtian Churches in the World, have made a Scandal of it; yet for perſons to go preſently from a *Sermon* to a *Dance*, is to do a thing, which Doubtleſs the *Devil* makes good Earnings of.

V. To *Diſtruſt* Gods Providence and Protection, is one of the worſt Things, into which the Devil by his *Temptations* would be hurrying of us. He would fain have driven our Lord unto a Suſpicion of Gods care about Him; ſaid the Devil, *You may Dy for Lack of Bread, if you do not Look better after your ſelf, than God is like to do for you.* It is an uſual Thing for Perſons to deſpair of Gods *Fatherly Care* Concerning them; they torture themſelves with diſtracting and amazing Fears, that they ſhall come to want before they dy; Yea, they e'vn ſay with *Jonas*, in Chap. 2. 4. *I am caſt out of the Sight of God*; He won't look after me! But it is the *Devil* that is the Author of all ſuch Melancholly Suggeſti-

Suggeſtions in the minds of men. It is a Thought that often raiſes a Fever in the Hearts of *Married* Perſons, when Charges grow upon them; *God will never be able in the way of my Calling, to feed and cloath all my Little Folks.* It is a Thought with which *Aged* Perſons are often tormented, *Tho' God has all my Dayes hitherto ſupplied me, yet I ſhall be pinch'd with Straits before I come to my Journeys end.* 'Tis a malicious Devil that raiſes theſe *Evil Surmiſings* in the Hearts of men. And ſometimes a Diſtemper of Body affords a Lodging for the Devil, from whence he ſhoots the cruel Bombs of ſuch *Fiery Thoughts* into the minds of many other perſons. With ſuch Thoughts does the Devil chooſe to perſecute us; becauſe thereby we come to *Forfeit* what we *Queſtion.* We *Queſtion* the Care of God, and ſo we *Forfeit* it, until perhaps the Devil do utterly *Drown us in Perdition.* Our God ſays, *Truſt in the Lord, and do good, and verily thou ſhalt be fed.* But the Devil ſays, *Don't you Truſt in God; Be afraid that you ſhall not be fed*; and thus he hinders men from the *Doing of Good.*

VI. There is nothing more Frequent in the *Temptations* of the Devil, then for our *Adoption* to be doubted, becauſe of our *Affliction.* When our Lord was in his Penury, then ſays the Devil, *If thou be the Son of God*; he now makes an *If*, of it; *What? the Son of God, and yet not be able to Command a Bit of Bread!* Thus, when we are in very Afflictive Circumſtances, this will be the Devils Inference, *Thou art not a Child of God.* The Bible ſays in Heb. 12. 7. *If you are Chaſtened, it is a ſhrow'd ſign that you can't be Children.* Since he can't Rob us of our *Grace*, he would Rob us of our *Joy*; and therefore having Accuſed us unto

God, he then Accuſes God unto us. When *Iſrael* was weak and faint in the Wilderneſs, then did *Amalek* ſet upon them; juſt ſo, does the Devil ſet upon the People of God, when their Loſſes, their Croſſes, their Exerciſes have Enfeebled their Souls within them; and what ſays the *Devil*? E'en the ſame that was mutter'd in the Ear of the Afflicted *Job*, *Is not this the Uprightneſs of thy Ways? Remember, I pray thee, who ever periſhed, being Innocent? If thou wer't a Child of God, He would never follow thee, with ſuch Teſtimonies of his Indignation.* This is the *Logic* of the *Devil*; and he thus interrupts that patience, and that Chearfulneſs wherewith we ſhould *Suffer the Will of God.*

VII. To Diſpute the Divine Original and Authority of *Gods Word*, is not the leaſt of thoſe *Temptations* with which the Devil Troubles us. God from Heaven, had newly ſaid unto our Lord, *This is my Beloved Son*; but now the Devil would have him to make a Diſpute of it, *If thou be the Son of God.* The Devil durſt not be ſo Impudent, and Braſen-faced, as to bid men uſe *Pharaohs* Language, *Who is the Lord, that I ſhould obey his voice?* But he will whiſper into our Ears, what he did unto our Mother *Eve* of old, *It is not the Lord, that hath ſpoken, what you call his Word.* The Devil would have men ſay unto the *Scripture*, what they ſaid unto the *Prophet*, in Jer. 43. 2. *Thou ſpeakeſt falſely; the Lord our God hath not ſent thee to ſpeak what thou ſayſt unto us*; and he would fain have ſecret and curſed Misgivings in our Hearts, *That things are not altogether ſo as the Scripture has repreſented them.* The Devil would with all his Heart, make one huge Bonefire of all the Bibles in the World; and he has got millions of Perſecutors to aſſiſt him in the Suppreſſion of that Miraculous Book. It was the Devil once in the Tongue of a Papiſt that cry'd out, *A Plague on this* Bible; *this 'tis that*

does

does all our miſchief. But becauſe he can't *Suppreſs* this Book, he ſets himſelf, to *Diſgrace* it all that he can. Altho' the Scripture carries its *own Evidence* with it, and be all over, ſo pure, ſo great, ſo true, and ſo powerful, that it is impoſſible it ſhould proceed from any but God alone; yet the Devil would gladly bring ſome Diſcredit upon it, as if it were but ſome *Humane Contrivance*; Of nothing, is the Devil more deſirous, than this; That we ſhould not count, *Chriſt* ſo precious, *Heaven* ſo Glorious, *Hell* ſo Dreadful, and *Sin* ſo odious, as the Scripture has declared it.

§ The Second of our Lords Three Temptatons, is related after this manner, in Mat. 4. 5, 6. *Then the Devil taketh him up, into the Holy City, and ſetteth him upon a Pinacle of the Temple; and ſaith unto him, if thou be the Son of God, caſt thy ſelf down; For it is written, He ſhall give his Angels charge concerning thee, and in thy Hands, they ſhall bear thee up, leſt at any time thou daſh thy Foot againſt a Stone.*

From whence take theſe *Remarks.*

I. The places of the greateſt *Holineſs* will not ſecure us from Annoyance by the *Temptations* of the Devil, to the greateſt wickedneſs. When our Lord was in the *Holy City*, the Devil fell upon him there. Indeed, there is now no proper *Holineſs* of *Places* in our Dayes; the Signs and Means of Gods more ſpecial Preſence are not under the Goſpel, ty'd unto any certain *places:* Nevertheleſs there are *places*, where we uſe to enjoy much of God; and where, altho' God viſit not the *Perſons* for the ſake of the *Places*, yet he viſits the *Places* for the ſake of the *Perſons.* But, I am to tell you, that the Devil will viſit thoſe *Places* and the beſt *Perſons* there.

No *Place*, that I know of, has got ſuch a *Spell* upon it, as will always keep the Devil out. The *Meeting-Houſe* wherein we Aſſemble for the Worſhip of God, is filled with many Holy People, and many Holy Concerns continually; but if our Eyes were ſo refined as the Servant of the Prophet had his of old, I ſuppoſe we ſhould now ſee a Throng of *Devils* in this very place. The Apoſtle has intimated, that *Angels* come in among us; there are *Angels* it ſeems, that hark, how I *Preach*, and how you *Hear*, at this Hour. And our own ſad Experience is enough to intimate, That the *Devils* are likewiſe Rendevouzing here. It is Reported, in *Job* 1. 5. *When the Sons of God, came to preſent themſelves before the Lord, Satan came alſo among them.* When we are in our Church-Aſſemblies, O how many *Devils*, do you imagine, croud in among us! There is a *Devil* that rocques one to Sleep; there is a *Devil* that makes another to be thinking of, he ſcarce knows what himſelf; and there is a *Devil*, that makes another, to be pleaſing himſelf with wanton and wicked Speculations. It is alſo poſſible, that we have our *Cloſets*, or our *Studies*, glorioufly perfumed with Devotions every day; but alas, can we ſhut the Devil out of them? No, Let us go where we will, we ſhall ſtill find a *Devil* nigh unto us. Onely, when we come to Heaven, we ſhall be out of his Reach for ever; *O thou foul Devil; we are going where thou canſt not come!* He was hiſſed out of *Paradiſe*, and ſhall never come in any more. Yea, more than ſo, when the *New Jeruſalem* comes down into the *High Places* of our Air, from whence the Devil ſhall then be Baniſhed, there ſhall be no *Devil* within the Walls of that *Holy City*. *Amen, even ſo, Lord Jeſus, Come quickly!*

Any other Acknowledgments of the Lord Jeſus Chriſt

Chriſt, will be permitted by the *Temptations* of the Devil, provided thoſe Acknowledgments of Him, which are *True* and *Full*, may be thereby prevented. What was it, that the Devil hurried our Lord Jeſus Chriſt unto the Top of the *Temple* for? Surely it could not meerly be to find *Precipices*; any part of the Wilderneſs would have afforded *Them*. No, it was rather to have *Spectators*. And why ſo? Why, the carnal Jews had an Expectation among them; that *Elias* was to fly from Heaven to the Temple; and the Devil ſeems willing, that our Lord ſhould be cry'd up for *Elias*, among the giddy multitude; or any thing in the World, tho' never ſo conſiderable otherwiſe, rather than to be Received as, *The Chriſt of God*. The *Devil* will allow his Followers to think very highly of the Lord Jeſus Chriſt; O but he is very lothe to have them think, *All*. We read in Col. 1. 19. *It has pleaſed the Father, that in Him there ſhould all Fulneſs dwell.* But it is pleaſing to the *Devil*, that we Deny ſomething of the Immenſe *Fullneſs*, which is in our Lord. The *Devil* would confeſs to our Lord, *Thou art the Holy One of God!* but then he claps in, *Thou art Jeſus of Nazareth*; which was to conceal our Lords being, *Jeſus of Bethlehem*, and ſo, his being, *The True Meſſiah*. All the *Hereſies*, and all the *Perſecutions*, that ever plagued the Church of God, have ſtill been, to ſtrike at ſome *Glory* of our Lord Jeſus Chriſt. A CHRIST Entirely Acknowledged, will ſave the Souls of them that ſo Acknowledge Him; but, ſays the Devil, *Whatever I do, I muſt not give way to that*. As they ſay, the Devil makes *Witches* unable to utter all the *Lords Prayer*, or ſome ſuch Syſtem of Religion, without ſome Depravations of it; thus the Devil will conſent that we may make a very large Confeſſion of the Lord Jeſus Chriſt; only he will have us to deprave it, at leaſt in ſome one Important Article. Some one *Honour*, ſome one

Office,

Office, and ſome one *Ordinance* of the Lord Jeſus Chriſt, muſt be always left unacknowledged, by thoſe that will do as the Devil would have them.

III. *High Stations* in the Church of God, lay men open to violent and peculiar *Temptations* of the Devil. When Our Lord was upon the *Pinacle*, that is, not the *Fane*, or *Spire*, but the *Battlements* of the *Temple*, there did the Devil peſter him, with ſingular Moleſtations, and he therein, ſeems to intend an Entanglement for the Jews, as well as for Our Lord. Believe me, they that *Stand High*, cannot *Stand ſafe*. The Devil is a *Nimrod*, a mighty Hunter; and common or little Game, will not ſerve his Turn: he is a *Leviathan*, of whom we may ſay, as in Job. 41. 34. *He beholds all high Things*. Men of *High* Attainments, and Men of *High* Employments, in the Church of God, muſt look, like *Peter* to be more *Sifted*, and like *Paul*, to be more *Buffeted* than other Men. *Feriunt Summos Fulmina Montes*- ---The Devil can raiſe a Storm, when God permitteth it, but as for thoſe Men that ſtand near Heaven, the Devil will attack them with his moſt cruel ſtorms of Thunder and Lightning. It was ſaid, *Let him that ſtands take heed*; but we may ſay, *They that ſtand moſt high, have cauſe to take moſt Heed*. The *Devil* is a *Goliah*; and when he finds a *Champion*, he'l be ſure moſt fiercely to Combate ſuch a man. He is for, *Killing many Birds with one Stone*; and he knows that he ſhall hinder a world of *Good*, and produce a world of *Ill*, if once he can bring a man *Eminently Stationed* into his Toyls. Hence 'tis that the *Miniſters* of God, are more dogg'd by the Devil, than other perſons are. Eſpecially ſuch *Miniſters*, as move in the higheſt Orb of Serviceableneſs; and moſt of all ſuch *Miniſters* as have ſpent many years in Laudable Endeavours to be Serviceable; Thoſe Miniſters are the

Stars

Stars of Heaven, at which the *Tayl* of the *Dragon*, will give the moſt ſweeping and moſt ſtinging ſtrokes; the Devil will find that for them, that ſhall make them *Walk ſoftly* all their Dayes. Theſe are the men, that have peepled, and vexed the *Devil* more than other men; for which the *Devil* has an old Quarrel with them. O Neighbours, Little do you think, what black Dayes of Mourning, and Faſting, and Praying before the Lord, a Raging Devil do's fill the lives of ſuch *Men of God* withal.

IV. The devil will make a deceitful and unfaithful uſe of the *Scriptures* to make his *Temptations* forceable. When the Devil Sollicited our Lord, unto an evil thing, he quoted the *Ninety firſt* Pſalm unto him, tho' indeed he fallaciouſly clip'd it, and maim'd it, of one clauſe very material in it. O never do's the Devil make ſuch dangerous *Paſſes* at us, as when he does wreſt our *own Sword* out of our Hands, and puſh *That* upon us. We have to defend us, that Weapon in *Eph.* 6. 16. *The Sword of the Spirit, which is the Word of God*; but when the Devil has that very Weapon to fight us with, he makes terrible work of it. When the Devil would poyſon men with falſe *Doctrines*, he'l quote Scriptures for them; a *Quaker* himſelf, will have the Firſt Chapter of *John* always in his mouth. When the Devil would perſwade men to vile *Actions*, he'l quote Scriptures for them; he'l encourage men to go on in Sin, by ſhowing them, where 'tis ſaid, *The Lord is Ready to Pardon.* I ſay this, The One Story of *Davids* Fall, in the Scripture, has been made by the Devil, an Engine for the Damnation of many millions. The Devil will fright men from doing thoſe things, that are, *The Things of their Peace*; but How? He'l turn a *Scripture* into a *Scare-crow* for them. The Devil will fright them from all

conſtant Prayer to God, by quoting that Scripture, *The Sacrifice of the Wicked, is an Abomination to the Lord*; the Devil will fright them from the Holy Supper of God, by quoting that Scripture, *He that Eats and Drinks unworthily, Eats and Drinks Damnation to himſelf.* And thus the Devil will by ſome Abuſed Scripture, Terrify the Children of God; the Scripture is written, as we are told, *For our Comfort*; but it is quoted by the Devil, *For our Terror.* How many Godly Souls have been caſt into ſinful *Doubts* and *Fears*, by the Devils fooliſh gloſſes upon that Scripture, *He that Doubts is Damned*; and that, *The Fearful ſhall have their portion in the Burning Lake*: The Devil ſometimes has play'd the *Preacher*, but I ſay, *Beware all ſilly Souls, when ſuch a Fool is Preaching.*

V. Grievous and Pulling Hurries to *Self-Murder* are none of the ſmalleſt outrages, which the Devil in his *Temptations* commits upon us. Why, did the Devil ſay to Our Lord, *Caſt thy ſelf down*, but in hopes that Our Lord would have broke his Bones, in the fall? The Devil is an *Old Murtherer*; and he loves to *Murder* men; but no *Murder* gives him ſo much ſatisfaction, as that which at his Inſtigation, Men perpetrate upon themſelves. We ſee that ſuch as are *Bewitched* and *Poſſeſſed* by the devil, do quickly lay violent hands upon themſelves, if they be not watched continually, and we ſee that when perſons have begun that *Unnatural* buſineſs of *killing themſelves*, there is a *Preternatural* Stupendous Prodigious Aſſiſtence, by the devil given thereunto. When people are going to Harm themſelves, we call upon them, like thoſe to the Jailor, in Acts. 16. 28 *Do thy ſelf no harm!* And we have this Argument for it, *It is the Devil that is dragging of you to this miſchief*; *but will you believe, will you obey ſuch an one as th*

D

evil is? What was it that made *Judas* to Strangle himſelf? We read it was when the *Devil was in him.* I ſuppoſe there are few *Self-Murderers*, but what are firſt very ſtrangely fallen into the Devils hands; and poſſibly, 'tis by ſome Extraordinary *Diſcontent*, againſt God, or *Backſliding* from Him, that the Devil firſt entred into thoſe diſturbed Souls. Indeed, ſome very great Saints of God, have ſometimes had hideous Royls raiſed by the Devil in their minds; until they have e'en cry'd out with *Job*, *I chooſe Strangling rather than life*; and ſometimes the Ill Humours or Vapours in the Bodies of ſuch Good Men, do ſo harbour the Devil that they have this woful motion every day thence made unto them; *You muſt kill your ſelf! you muſt! you muſt!* But it is rarely any other than a *Saul*, an *Abimelek*, an *Achitophel*, or a *Judas*; rarely any other, than a very Reprobate, whom the Devil can drive, while the man is, *Compos Mentis*, to Conſummate ſuch a Villany. Yea, no Child of God, in his Right Senſes can go ſo far in this Impiety, as to be left without all Time and Room, for true *Repentance* of the Crime; 'tis *thus* done, by none but thoſe that go to the Devil. A *Self-Murder*, acted by one that is upon other accounts, a Reaſonable Man, is but ſuch an Attempt of *Revenge* upon the God that made him, as none but one full of the Devil can be guilty of. If any of you are Dragoon'd by the Devil, unto the Murdering of your ſelves, my Advice to you is, *Diſcloſe it*, *Reveal it*, *make it known immediately*. One that Cut his own Throat among us, Expired crying out, *O that I had told! O that I had told!* You may *Spoil* the Devil, if you'l *Tell* what he is a doing of.

VI. Preſumptuous and Unwarrantable *Trials* of the Bleſſed God, are ſome of thoſe things whereinto the Devil would fain hook us with his *Temptations*. T

was that which the Devil would have brought our Lord unto, even, *A Tempting of the Lord our God.* It is the charge of our God upon us, in *Deut.* 6. 16. *Thou ſhalt not Tempt the Lord thy God.* But that which the Devil *Tries*, is, to put us upon *Trying* in a ſinful way, whether God be ſuch a God as indeed He is. 'Tis true, as to the Ways of *Obedience*, our God ſays unto us, *Prove me, in thoſe wayes; Try, Wnether I won't be as Good as my Word.* But then, there are ways of *Preſumption*, wherein the Devil would have us to *Try*, what a God it is, *With whom we have to do.* The Devil would have us to *Try* the *Purpoſe* of God, about our ſelves or others; but how? By going to the *Devil* himſelf; by Conſulting *Aſtrologers*, or *Fortune-tellers*; or perhaps, by letting the Bible fall open, to ſee what is the firſt Sentence we light upon. The Devil would have us *Try* the *Mercy* of God; But how? By running into *Dangers*, which we have no call unto. He would have us *Try* the *Power* of God; But how? By Looking for Good Things, without the uſe of *Means* for the getting of them. He would have us *Try* the *Juſtice* of God; but how? By venturing upon Sin, in a *Corner*, with an Imagination that God will never bring us out. He would have us *Try* the *Promiſe* of God; but how? By *Limiting* the Lord, unto ſuch or ſuch a way of Manifeſting Himſelf, or elſe believing of nothing at all. He would have us *Try* the *Threatning* of God; but how? By going on Impenitently in thoſe things, for which the *Wrath of God comes upon the Children of Diſobedience.* Thus would the Devil have us, to affront the Majeſty of Heaven every day.

VII. The *Temptations* of the Devil, aim at puffing and Bloating of us up, with *Pride*; as much perhaps as any one iniquity. The Devil would have had Our Lord make a *Vain-glorious* Diſcovery of himſelf unto the world, by *Flying in the air*, ſo as no mortal can. *Hoc Ithacus velit*--- the Devil would have us to ſoar aloft, and not only to *be* above other men,

men, but alſo to *know* that we are ſo. *Pride* is the Devils own ſin; and he affects eſpecially to be, *The King over the Children of Pride*, It is a caution, in 1. Tim. 3. 6. A Paſtor muſt not be *A Novice*; *Leſt being lifted up with Pride, He fall into the condemnation of the Devil.* [*Summo ac Pio cum Tremore Hunc Textum Legamus nos Miniſtri Juvenes!*] Accordingly, the Devil would have us to be inordinately taken and moved with what *Excellencies* our God ha's beſtowed upon us. If our *Eſtates* riſe, he would have us riſe in our Spirits too. If we have ben bleſſed with beauty, with breeding, with Honour, with Succeſs, with Attire, with ſpiritual Priviledges, or with Praiſe-worthy Performances; Now ſaies the Devil, *Think thy ſelf better than other Men.* Yea, the Devil, would have us arrogate unto ourſelves, thoſe *Excellencies*, which really we never were owners of; and, *Boaſt of a falſe gift.* He would have us moreover to Thirſt after Applauſe among others that may ſee Our *Excellencies*; and be impatient if we are not accounted *ſome-body.* He would have us furthermore, to aſpire after ſuch a *Figure*, as God ha's never yet ſeen fitting for us; & croud into ſome *High Chair* that becomes us not. Thus would the Devil Elevate us into the *Air*, above our Neighbours; and why ſo! Tis that we may be puniſhed with ſuch *Falls*, as may make us cry out with *David*, *O my Bones are broken with my Falls*! The Devil can't endure to ſee men lying in the *Duſt*; becauſe there is no falling thence. He is a *Fallen Spirit* himſelf, and it pleaſes him to ſee the *Falls* of men.

§ The Third of Our Lords Three Temptations, is related in ſuch Terms as theſe. Math. 4. 8, 9. *Again the Divel taketh him up, into an exceeding High Mountain, and ſheweth him all the Kingdomes of the world, and the glory of them: and ſaith unto him, all theſe things will I give thee, if Thou wilt fall down and Worſhip me.* From whence take theſe Remarks;

1. The Devil in his *Temptations* will ſet the Delights of

this world before us; but he'l ſet a fair, and a falſe *Varniſh* upon thoſe Delights. They were ſome unknown *Perſpectives*, which the Devil had, both for the Refracting of the *Medium*, and for the Magnifying of the *Object*, whereby he gave our Lord at once a proſpect of the whole Roman Empire; but what was it? It was the *World*, and the *Glory* of it; he ſays not a word of the *World*, and the *Trouble* of it. No ſure; not a word of that; the Devil will not have his Hook ſo barely expos'd unto us. The Devil ſets off the Delights of Sin, which he offers unto us, with a ſtretched and a raiſed Rhetoric; but he will not own, *That in the midſt of our Laughter, our Heart ſhall be ſorrowful*; and, *That the end of our Mirth ſhall be Heavineſs.* There is but one Glaſs in the Spectacles, with which the Devil would have us to read, thoſe paſſages in *Eccl.* 11. 9. *Rejoyce, O young man in thy youth, and let thy Heart chear thee in the Dayes of thy youth, and walk in the ways of thy Heart, and in the ſight of thine Eyes.* Thus far the Devil would have us to Read; and he'l make many a fine Comment upon it; he'l tell us, That if we'l follow the Courſes of the World, we ſhall ſwim in all the Delights of the World. But he is not willing you ſhould Read out the next words; *But know thou, that for all theſe things God ſhall bring thee into Judgment.* O he's loth we ſhould be aware of the dreadful Iſſues, and Reckonings that our Worldly Delights will be attended with. He ſets before us, *The Pleaſures of Sin*; but he will not ſay, *Theſe are but for a Seaſon.* He ſets before us, *The ſweet Waters of Stealth*; but he will not ſay, *There is Death in the Pot.* He is a *Mountebank*, that will beſtow nothing but Romantic Praiſes upon all that he makes us the Offers of.

II. There are moſt Helliſh *Blaſphemies* often buzz'd by the *Temptations* of the Devil, into the minds of the beſt men alive. What a moſt Execrable Thing was here laid before our Lord Himſelf: Even, To own the *Devil* as *God*!

God! a thing that cannot be uttered, without unutterable Horror of Soul. The beſt man on earth, may have ſuch *Fiery Darts* from Hell ſhot into his mind. One that was acted by the *Devil*, had the impudence to propound this, unto ſuch a good man as *Job*, *Curſe God*. And the Devil pleaſes himſelf, by chafing the Hearts of good men, with his baſe Injections, *That there is no God*, or, *That God is not a Righteous God*; and a thouſand more ſuch things, too Deviliſh to be mentioned A good man is extreamly griev'd at it, when he hears a *Blaſphemy* from the mouth of another man; ſaid the Pſalmiſt, in Pſal. 44 15, 16. *My Confuſion is continually before me, for the voice of him that Blaſphemeth.* But much more, when a good man finds a *Blaſphemy* in his own Heart; O it throws him into moſt Fevouriſh Agonies of Soul. For this cauſe, a miſchievous Devil, will *Fly-blow* the Heart of ſuch a man, with ſuch Blaſphemous Thoughts, as make him cry out, *Lord, I am e'n weary of my life.* Yea, the Devil ſerves the man juſt as the Miſtreſs of *Joſeph* dealt with him; he importunes the man to *Think wickedly* from Day to Day; and if the man refuſe, he cries out at laſt, *Behold, what wicked Thoughts this man has lodging in him.* Sayſt thou ſo? *Satan*! No, they are Brats of thy own; and at thy Door alone ſhall they be laid for ever.

III. There is a ſort of *Witchcraft* in thoſe things, whereto the *Temptations* of the Devil would Inveigle us. To worſhip the Devil is *Witchcraft*, and under that notion was Our Lord urged unto ſin. We are told in, 1. Sam. 15. 23. *Rebellion is as the ſin of Witchcraft:* When the Devil would have us to ſin, he would have us to do the things which the forlorn Witches uſe to do. Perhaps there are few perſons, ever allured by the Devil unto an Explicit Covenant with himſelf. If any among ourſelves be ſo, my counſil is, that you hunt the Devil from you, with ſuch words as the Pſalmiſt had, *Be gone: Depart from me, ye evil Doers, for I will keep the Commandments of*

my God. But alas, the moſt of men, are by the Devil, put upon doing the Things that are Analagous to the worſt uſages of Witches. The Devil ſaiés to the ſinner, *Deſpiſe thy Baptiſm, and all the Bond of it, and all the Good of it.* The Devil ſaies to the ſinner, *Come, caſt off the Authority of God, and refuſe the Salvation of Chriſt, for ever.* Yea the Devil who is called, *The God of this World,* would have us to take *Him* for Our *God*; and rather hear *Him*, Truſt *Him*, Serve *Him*, than the *God* that formed us.

IV. The *Temptations* of the Devil do Tug and Pull for nothing more, than that the *Rulers* of the World may yield Homage unto him. Our Lord has had this by His Father Engag'd unto him, *That He ſhall one day be Governour of the Nations.* The Devil do's extreamly dread the Approach of that Illuſtrious time when, *The Kingdome of God ſhall come and His Will be done, as in Heaven, and on Earth.* For this cauſe it was that he was deſirous, Our Lord ſhould rather have Accepted of *him*, that Kingdom, which *Antichriſt* afterwards accepted of him, for the Eſtabliſhment of *Devil-worſhip*, in the World. I may tell you, The Devil is mighty unwilling, that there ſhould be one *Godly Magiſtrate* upon the face of the Earth. Such is the influence of *Government*, that the Devil will every where ſtickle mightily, to have *That* ſiding with him. What *Rulers* would the Devil have, to command all mankind, if he might have his will? Even, ſuch as are called, in Pſal. 94. 20. *The Throne of Iniquity, which frames miſchief by a Law*; ſuch as will promote *Vice*, by both Connivance, and Example; and ſuch as will Oppreſs all that ſhall be *Holy, and Juſt and Good.* All men have cauſe therefore, to be jealous, what Uſe the Devil may make of them, with reference to the Affairs of *Government*; but *Rulers* may moſt of all think, that the Lord Jeſus from Heaven calls upon them, *Sa-*

tan

tan has deſired that he might Sift you, and have you; O Look to it, what ſide you Take.

Thus have you in the Temptations of our Lord, ſeen the principal of thoſe *Devices*, which the Devil has to Entrap our Souls. But what ſhall we now do, that we may be fortify'd againſt thoſe *Devices*? O that we might be well furniſhed with the *whole Armour of God*! But, methinks, there were ſome things attending the Temptations of our Lord, which would eſpecially Recommend thoſe few Hints unto us for our Guard.

Firſt, If you are not fond of *Temptation*, be not fond of Needleſs, or Too much *Retirement*. Where was it, that the Devil fell upon our Lord? it was when he was *Alone* in the Wilderneſs. We ſhould all have our Times to be *Alone* every Day; and if the *Devil* go to ſcare us out of our Chambers, with ſuch a Bugbear, as *That hee'll appear to us*, yet ſtay in ſpite of his teeth, ſtay to finiſh your Devotions; he *Lyes*, he dare not ſhow his head. But on the other-ſide by being too ſolitary, we may lay ourſelves too much open to the Devil; You know who ſaies, *Wo to him that is alone.*

Secondly, *Let an Oracle* of God be your defence againſt a *Temptation* of Hell. How did our Lord Silence the Devil? It was with an, *It is Written!* And all his Three Citations were from that one Book of *Deuteronomy*. What a full armoury then have we, in all the ſacred Pages that ly before us? Whatever the Words of the *Devil* are, drown them with the words of the *Great God*. Say, *It is Written*. The *Belſhazzar* of Hell will Tremble and Withdraw, if you ſhow theſe *Hand-writings* of the Lord.

Laſtly, Since the Lord Jeſus Chriſt, has Conquered all

all the *Temptations* of the Devil, Fly to that Lord, Cry to that Lord, that He would give *you* a ſhare in his Happy Victory. It was for *Us* that our Lord overcame the Devil: and when he did but ſay, *Satan, Get hence*, away preſently the Tygre flew. Does the Devil Moleſt *Us?* Then Let us Repair to our Lord, who ſays, *I know how to Succour the Tempted.* Said the Pſalmiſt, in Pſal. 61. 2. *Lead me to the Rock that is higher than I.* A Woman in this Land being under the Poſſeſſion of Devils, the Devils within her, audibly ſpoke of divers Harms they would inflict upon her; but ſtill they made this anſwer, *Ah! She Runs to the Rock! She Runs to the Rock!* and that hindred all. O this *Running to the Rock*, 'tis the beſt Preſervation in the World; the *Vultures* of Hell cannot prey upon the *Doves* in the Clefts of that *Rock.* May our God now Lead us thereunto.

FINIS.

RECOVERED
1937